

# THE PATERNE OF PERFECTION:

Exhibited in Gods Image  
ON A D A M :

And Gods Covenant made  
with him.

Whereunto is added an Exhortation, to re-  
deem the time for recovering our losses  
in the premisses.

And also some *Miscellanies*,

- viz.* { I. The Prayer of Faith.  
II. A Preparative to the Lords  
Supper.  
III. The Character of a sound Chri-  
stian, in 17. markes.

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*Mar. 391.* | By T. Hooker.

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*Remember from whence thou art fallen, and repent, and  
do the first works, or else I will come unto thee quick-  
ly, and will remove thy Candlestick out of his place,  
except thou repent, Rev. 2. 5.*

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# THE PATERNE of perfection.

GEN. I.26.

*And God said, Let us make  
man after our owne image,  
&c.*

**R**eligion, being  
the Doctrine  
according to  
godlineffe, is re-  
ferred to two  
heads: The knowledge of  
God, and of our selves.

The knowledge of God  
consists in his sufficiencie,  
what he is. One God, and  
B three

three persons : in his efficiency, what he is to man.

God hath in himselfe fullness of happiness. He needed not man; but as he is good, so all his good is communicative : he is willing to work what is good for the Creature, in giving our being, in providing according to our being; which consists in supporting the frame of heaven and earth, and in guiding it according to his good pleasure.

The knowledge of our selves must be considered in a three-fold estate.

1. What we are in regard of innocency.

2. What wee are in regard of our fall.

3. The estate to which we are renewed.

These

These three take up the estates of man : In the last of of them observe three particulars.

1. What we have received from Christ.

2. What we are to do for him.

3. The meanes of our renewing.

1. What wee have received appeares in his purchasing our redemption, and in applying it : Christ does not onely provide a salve, but laies it on, applies it effectually, in calling, justifying, sanctifying.

2. What wee must doe for God ; and here comes in the nature of the Law, That being redeemed, we might walke before him in holinesse and righteousness (as *S. Luke*

B 2                      speakes)



speakes) all our daies. This we must doe, not to purchase any thing, but to glorifie God for what wee have received.

3. The meanes; which are the Word, Prayer, and Sacraments.

Thus when a man sees himselfe created, lost, recovered, then a man is a Christian man.

My purpose is not to begin with the knowledge of God, but with the knowledge of our selves, because it is most available to make us see our misery, and the need of a Saviour.

First then we will begin with the first condition of man, as he came out of the hand of God.

*And*

§ 1.

*And God said, Let us  
make man in our image.*

**I**N the Words there are  
two things :

1. The consultation, [*And  
God said.*]

2. The executiō of it effected.

The consultation gives us  
to consider, partly the dif-  
ficulty of the worke, partly  
the excellencie, when in all  
other things it was but a [*Let  
it be*] but now there is an  
high Court of Parliament;  
the three Persons enter into  
a consultation to set upon  
this master-piece; better then  
all other creatures, except  
Angels, and in some case bet-  
ter then them. Father, Son,  
and holy-Ghost say, *Let us  
make man*; everyone addresse  
himselſe to it with marvel-

lous care. Come wee then to the Work. If you aske what's the pinnacle of perfection, from which *Adam* fell (for fall implies some prerogative hee had) I answer, it was this, That he was made in Gods image, and from this he fell

Gods i-  
mage is  
mans ex-  
cellency.

*Doct.* The excellencie of *Adams* condition consists in this, that he was made in the image and likenesse of God. Therefore, *Col. 3. 10.* the Apostle disputing concerning renovation, enjoynes them to *put on the new man, which is renewed according to the image of him, that created it.* In the Text are two things:

1. The worke of sanctification is that we had in *Adam* by creation; and therefore he calls it the new man.



man. *Adam* having blemished it, Christ renewes it againe.

2. Observe, that both the worke of sanctification, and creation, are according to the image of God, *Ecclesiastes* 7.9. God made *Adam* upright, yea a straight man.

This is a comparison taken from a straight line; there can be no crooking in it. So the heart of *Adam* lay leuell, and exactly agreeable to the rule of righteousness. *Eph.* 4.24. Put ye on the new man, which is created after God in righteousness and true holiness. Looke what is spoken of renovation, the selfe same *Adam* had in creation. Now wee read that the new man is after God, as the print of the wax is after the seale;

and a man does his work after a paterne, that is agreeable to it : So the stampe of Gods image was upon *Adam*, that he was agreeable to his will.

For the opening of it, observe three questions :

Q. 1. What is this Image ?

Gods image,  
what in  
generall.

*Ans.* In the generall, it is that spirituall ability put into *Adam*, whereby hee was able to worke as God wrought, after the manner and measure of a creature. We doe all things according to our scantling : God hath a power infinite, *Adam* had it proportionably. *Adam* was not to equall, but to imitate God. *Luk. 6. 34. Be mercifull as your father is mercifull. Adam* was holy as God, and ordred his conversation

sation as God would. Wee say, That the child hath the image of his father, not in bignesse, but in likenesse, either in carriage, countenance, or behaviour : Or, as it is with an apprentice, that hath learned the skill of his Master, we say, Hee is his Master right; not because he is a man, but because he is a work-man, and imitates him exactly, and carries the print of his skill upon him. So the image of God in *Adam* is not so much in regard of the being of *Adam*, as in this, that hee was able to worke as God, hee was partaker of the spirituall vertue of God; he was able to know what was needfull, and to will what ever he knew agreeable to Gods will. Had



God taken flesh upon him (as indeed Christ tooke flesh upon him) he would have so behaved himselfe, and so approved of good courses, (being made after Gods Image) as did Christ (taking our flesh upon him) in whom there was no guile.

*Q. 2.* Whether may any creature be said to be created in the image of God, beside man?

Only men and angels made after Gods image.

*An.* No Creatures beside Men, and Angels. It is true, that in all the frame of the creatures, there is a stampe of the holinesse and power of God left passively; there are footsteps of Gods goodness left in the creature, but no creature is able actively to imitate God, to have an holy

holy wil, and to walk answerably. There is a great difference betweene a mans footsteps in the sand, and his picture. If his footsteps be in the sand, we say, A man hath been there; but what his stature and proportion is, no man can tell: Draw a picture of the same man, such parts, and such lims, this discovers what proportion he is of; The other concludes the man was there, but doth not discover his stature. If a man should see that mans sonne, just of his stature, hee would then say, There is the lively picture of his father: So it is here in the creation of the World; God leaves a foot-step of his attributes, that every man may say, Wisedome, Goodnesse, and Power

power hath beene heere.  
*Psal. 19. 1. The Heavens declare the glory of God. They, as it were, speak it, and offer it to our consideration. Rom. 1. 19. That which may be knowne of God, is in them: that is, the foot-steps of God may be observed in the creatures. But the image of God in Adam was like a picture; not a livelesse, but a lively picture. As the child that does like his father, doth discover him somewhat: So did Adam, God; he was able to expresse the vertues of God, that had created him. 1 Cor. 15. 49. As wee have borne the image of the Earthly: So we shall beare the image of the Heavenly. All the sons of Adam had the image of Adam: hee was stubborne, so*



so were they. Now as we have this image from *Adam*, so the saints have the image of Christ; holy, as he his holy. *Joh. 1. 16. Of his fulnesse wee have received, grace for grace.* What ever grace is in Christ, he puts upon the hearts of his children. There is never a letter on the seale, but is on the wax: So every grace that is in Christ is imprinted upon his Saints proportionably.

The creatures have three things in them :

1. They are the effects of goodnesse.

2. They shew them forth to the consideration of others.

3. A wise man may see the foot-steps of Gods goodnesse in them. The creature cannot



cannot be mercifull, as God is mercifull; the creature doth its nature: the fire burnes, the water moistens, but no creature can expresse Gods goodnesse, but *Adam* and the Angels.

*Qu.* What is the difference between the image, and likenesse of God?

*Ans.* The difference is this: The one discovers the frame of the heart inwardly. The spirituall power *Adam* had to work, we terme the Image: The discovery of this, or the acting accordingly, the Likenesse. There is the power of *Adam*, and the execution of this power; the latter is Likenesse, the former, Image: *Let us make man after our &c.* As who should say, Let us put a frame into  
*Adams*

*Adams* heart, and then he shall walke answerably to it in all his courses. *Acts 13.22.* it is said, *I have found a man after mine owne heart, which shall doe all my will.* This is the description of a man after Gods owne heart; hee does all his will. God hath such an heart as  *Davids*, and if he were on earth, would do as he did, except his infirmities. *1 Pet. 1. 15. Be holy as your heavenly Father is holy, in all manner of conversation.* He requireth not onely an inward frame, but an outward expresseure thereof. God made *Adam* thus; who as hee had a power in his heart, so he expressed it in his life, and wrought as God wrought, which no creature else could.

*Qu.* But why did God make *Adam* thus?

*Ans.* There is no reason on mans part, but it was one-ly Gods will. The Lord is an understanding agent, therefore he workes all things for a good end. And the reasons why God imprinted this Image in *Adam*, are two:

Reasons  
why God  
made man  
after his  
image.

1. That he might fit him for spirituall and heavenly worship. God would have one creature neere to him, one of his Privie Councell, that might performe spiritual worship to him. Now unlesse God had created *Adam* in his image, he could not have performed spirituall worship to him, as it was requisite God should make some creature so to doe. *John 4. 24.* *God is a spirit, and must bee wor-*



worshiped in spirit, and in truth. None can approach to God, but in a spirituall manner. The trees grow, and the beasts serve man; they do their nature, and grovell on the ground, but reach not to God, because they are not spirituall, nor have they reasonable soules. Looke as it is with great Princes, though they imploy ordinary persons in ordinary affaires, as their under officers, Cookes, and Groomes, &c. yet no man must be Secretary of State, unlesse he have eminent and excellent abilities without which he cannot close with his Prince, nor is fitted for him: So, it is true, that the God of heaven hath all things at command, and hee will worke sometimes



times wonders by them: The heavens heare the earth, the earth heares the corne, and the corne heares Israel: but none of these can worship God in prayer or the like, but onely *Adam*, who hath the image of God upon him. *Adam* is Gods counsellour; *He reveales his secrets to the righteous.* An holy man can close with an holy God; they have union one with another. No other creature can come to God, but only man. All creatures ~~serve~~ man, that he may serve God. The heavens heare the earth, and the earth heares the corne, and the corne heares man, that man may serve the Lord. The text sayeth, God seeing that in the frame of heaven and earth, there was  
not

not a fit companion for man, did therefore make woman, such another as himselfe, to be with man: So neither had God one for his turne, when Sun, & Moone, and Stars, and all things else were made, therefore Father, Sonne, and holy-Ghost consult to make one that might be acquainted with the busineses of Heaven.

Againe, God purposes to communicate himselfe and his image to one creature, that he, serving God, might be blessed of him. God would communicate happiness to a creature, and none could receive it unless he had the image of God. Hence (I say) they consult together about it: I will create, saith the Father, and do you create, Sonne, and doe you create,

create, Spirit. The work of the Father is discovered in creation, the work of the Sonne in redemption, the work of the Spirit in sanctification; all concur to make him partaker of happinesse. This is the cause why no other creature is capable of happinesse but Men and Angels, because they onely have the image of God.

*Reas. 2.* Because God would have one creature above the rest, that should take notice of his attributes discovered in his workes. God would have the glory of his attributes, that are manifested in his workes. Hee creates a world; in that world hee expresse the workes of wisdom, power, and holiness. When first the heavens  
were



were bespangled with stars,  
the earth replenished with  
fruits, the sea with fishes,  
no creature could see Gods  
worke-manship, and honour  
him for it; therefore God  
makes man in his owne i-  
mage, makes him able by  
wisedome to conceive his  
works, and gives him wise-  
dome to returne him honour  
from all. It is requisite,  
there should bee some  
spectators. The goodnesse  
of God is in the heavens,  
they, at it were, speake  
the providence of God:  
now wee see these things,  
and cannot but admire them.  
*Psalm. 103. ult. The Psalmist*  
speaking there con-  
cerning the wonders of God  
in the heavens, marke what  
he addes, *Blesse the Lord all*  
yee



*see all his workes.* As who should say, All yee sonnes of men come hither, see, and wonder at the power & goodnesse of God in these things, and blesse his name for them.

*Prov. 3. 6. Acknowledge the Lord in all thy wayes.* The creature cannot acknowledge God, because it wants the image of God; but man, that hath a spirituall ability to know God, cannot but acknowledge him in all his wayes. Men that have any curious workmanship which they would have seene, build up a stage for the better view of it. Why should they set it forth, if there were no man to come, and observe it? Just so God does; he makes the whole frame of the world, and in that expresse his power,

power and goodnesse. To what purpose should all these bee made, if there were no man to see them, and wonder at them? *Exod. 14. 4.* When God would raise his honour out of *Pharaoh*, he sets him upon a stage. He might have beene slaine amongst the first borne, but hee brings him into the middest of the Sea, and there slew him. This passed not without observation, insomuch that the Heathens could say, These are the Gods that slew *Pharaoh*, &c. What should bookes doe, if there were no schollars? The world is the booke of Gods goodnesse; wherefore should this be, if there were no man to studie it?

*Use 1.* The first use is of instruction, to teach us what  
our

Dutie to  
God in  
this re-  
spect.

our duty should be to God, since his kindnesse is such to us. *Adam* was a common root, therefore what *Adam* had, thou hast in him. Hence then take notice of the extraordinary duty wee owe unto God. Hath God done more for us then for other creatures? then let us do more for him. All the world joyned together have not received so much as man. As the excellency of man is above all, so his care should be to returne more to God, bestow the best affections, the utmost labour for the promoting of the praise of God. What a shame is it for a Prince to turne a Peasant? for *Adam*, the best, to become the worst? If the dog returne to the vomit, and the sow to the wallowing



wallowing in the myre, if the horse and mule have no understanding, it is their nature: but *Adam* hath not the image of an irrationall creature but the image of God; yea, of that God, that takes it in great indignation, that all should serve us, & we will not serve him. The Lord lights his candle for man to labour by, he drawes his curtaine for man to rest by, the creatures lift us up to God, and I say, Serve him more then all. *Isaiah 1.2.* The Lord makes his moane to the creatures, Shall all creatures obey God, better then man, when man was made better by creation then them? When thou findest thy heart sluggish, quicken thy selfe thus; Aske the fowles of the ayre, and  
C they



they will tell thee, thou receivedst all from God; returne all unto him againe. When thou seest the heavens turne in their compasse, condemne thy soule, that thou art so dead hearted in duty. The Sunne rejoyces like a Gyant to runne his course, because God commands it; the sea ebbes, and flowes, because God will have it so. Nay, the creatures will doe against their nature for God. 1. King. 13. 5. *Oh Altar, heare the word of the Lord,* and the Altar breaks in peices; the poore stones rend in sunder at the commandement of God, and yet after so many threatnings we stoup not: let us see it, and bee ashamed.

*Ob.* But wee cannot obey God.

*Ans.*

*Ans.* Yet see thy bond, though thou canst not pay it: see thy debt, & be humbled, though thou art not able to satisfie for it.

*Use. 2.* The second use is, Learne from hence not to be servants to those that God hath made servants to you. Wee should not bee doting daily upon these empty shadows, because they are unworthy the nature of man. Shall the Lord make us better then the best of all creatures, and shall wee abase our selves below the meanest condition of the lowest creature? Think of this, that wee may consider whence we are fallen, as God speakes to that Church in *Rev. 2.* The drunkard is a slave to his cups, the covetous man is a

C 2

drudge

It is not  
for one  
made af-  
ter Gods  
image to  
dote on  
the crea-  
tures.

drudge to the dirt of this world, the ambitious mans being, is the favour of men: Nay more, man is become not onely a slave to the creatures, but a vassall to his owne lusts: Let us be ashamed of this. The Apostle *1 Cor. 3. 21.* when divers had disputed of the excellency of *Paul* and *Apollo*, sayes, Hee all is yours, therefore glory not in your servants: The argument fals more strongly here, Bestow not your selves on these empty things; they are your servants, bee not vassals to them. Men beare themselves according to their birth; the King scornes to stoup to a Peasant, and a man of Nobility scornes to stoup to a dung-hill churle. Oh that wee were thus wise  
for



for our soules; beare up your selves according to your birth, and thinke thus with your selves, When profits and pleasures crave your services, a man should conceive, in an holy ambition, that his heart were too good to trust to lying vanities: Man is of a better birth, and should answer them as Christ did the Pharisies comming to tempt him, *Matth. 22. 21.* who, when they asked if it were lawfull to give tribute to *Cæsar*, requireth a penny, & askes them, Whose image, & superscription hath it? They answering, *Cæsars*; saith, *Give unto Cæsar, that which is Cæsars, and to God that which is Gods:* so ask this question, Whose superscription doth this nature beare?

Gods; then give to God the things that are Gods. Let vanity be bestowed upon the world, but thy soule hath Gods image; give it him. If a creature be strayed, or stollen, though it be disfigured, yet when it is found, we returne it againe to the owner: so thy Mind, Will and Affections are straying from God, Satan hath stollen them from the familie of the Almighty. Though thy soule be disfigured, yet it's Gods; returne it home to him. *1 Pet. 2. 25. Wee are as sheepe going astray, and fall now and then into a ditch: but now let us returne unto the Arch-bishop of our soules.*

Now

§. 2.

**N**OW wee come to the particular unfolding of this image: and the point is this ;

*Doct.* The image of God was imprinted in the whole man. God sayes not, Let us make a body, or a soule, but man in our image. It was not with *Adam* as with children, in regard of their naturall parents ; If the child bee but eyed like his father, wee say, He hath a brow like his father, and nothing else. It was not thus with *Adam*; but as it is with the picture of a man, if it bee drawne to the full proportion, there is a resemblance in every part, so it was with him; there was never a

Gods image in the whole soule.



part of his body or soule , but there was in them a proportion of those vertues , which are in God infinitely, *Gen. 2. ult.* They saw themselves naked , and were not ashamed ; the meaning is , The eye of their consciences saw nothing within to a-shame them , the eye of their bodies saw nothing without that was shamefull : but when they had sinned , not only the eye of their consciences was open to accuse them for sin , but the eye of their bodies ashamed to behold that stained which before was void of blemish.

*Qu.* What reasons may be alledged to prove this ?

*Ans.* The reasons are three :

1. Looke where sin takes place ,

place after the nature of man defiled, there was the image of God before; now sinne reignes in the whole man. Sinne and the image of God are both of a breadth. The privation of a thing can bee no where, but where the thing was; blindness is no where, but where sight was, or might have beene; death is no where, but where life was, or might have beene: so sin could be no where, but where the image of God was, or might have beene. Sinne is like leaven, that leaveneth the whole lumpe: there is no whole part in man from the crowne of the head to the sole of the foot, therefore the image of God was in the whole man. *Matth. 15. 19.*

*Out of the heart come evill thoughts:* There is the throne of sinne: but *Rom. 6. 12. Let not sinne reigne in your mortall bodies.* Thus is the kingdome of sin described: for that a man is as it is, *full of all unrighteousness, Rom. 1.* The heart is full of malice, and the hand is full of bloud; the heart is adulterous, and the eye wanton; the members, the members of an Harlot (as the Apostle speaks:) for if profanenesse be once in the heart, the hand is full of mischief. If then the whole man bee deprived of Gods image by sinne, then the whole man had the image of God before sinne.

*Reas. 2.* The image of God was restored to the whole man



man by Christ. What Christ restores, that *Adam* had. Christ renewes what was before made: now Christ restores the whole man by sanctification; which is clear by Scripture. For it is called to this purpose the *new man*; not a new eye, or a new hand, but the new man. Those are two pregnant places, 1 *Thes.* 5.23. *The God of peace sanctifie you throughout, and I pray that your whole spirit and soule and body may be blamelesse unto the comming of Christ.* and 2 *Cor.* 5.17. *He that is in Christ is a new creature.* He is not a monster, but a creature. This new creature hath all the parts of a creature: New thoughts, new endeavours; the eye sees chastely, the tongue talkes holily; all things

things are new both in body and soule. If then the whole man had the image of God repaired, then the whole man had the image of God created.

*Reas. 3.* Because the whole nature of man was bound to the Law to obey it, therefore it must be fitted by the image of God to obey it. That all parts are under the law, it is cleare: the Scripture provides a precept for every part: The eye must not lust, The hand must labour, *Let him that stole steale no more, but work with his hands, Eph. 4. 28.* The Law hath a charge likewise for the tongue, *Let your words bee gracious, Col. 3.* Thus the Law reaches to the out-side; and for the in-side, it is cleare, *Thou shalt love*

love the Lord thy God with all thy soule, with all thy strength, &c. Unless the whole man had had the image of God, it could not have obeyed the Law : Otherwise, the damned in hell, or the wicked could obey Gods Law ; the soule is the same in substance, so that if the soule as it is a soul, could obey the Law, the damned in hell might. It was not *Adams* soule, but the image of God, that inabled him to obedience, therefore he must have this image, before either his body, or soule could obey. A man speakes Latine, not because he is a man, but because he is a schollar : a man builds an house cunningly, not because he is a man (for then every man might doe it) but by  
vertue



man might doe it, but by vertue of the cunning of a Carpenter: it is not the soule in regard of the essence of it, it is not the body in regard of the being thereof, that inables a man to keepe the Law. The Devils in hell have an Understanding, and Will, but they cannot love God: The essence of the soule will not doe it, but the frame that God puts into it.

*Use.* The use in Generall is this :

A triall of  
true san-  
ctificati-  
on.

Thou mayest hereby perceive whether thou wert ever sanctified : for if so, thou hast the image of God in thee, and if it bee in thee, it is imprinted upon thy whole man; so *Adam* had it, so *Christ* renewes it.

*1 Pet. 1. 15. Be holy in all manner*

*ner of conversation.* It is not enough to have an outside, this is no argument of true grace; but if ever thou beest sanctified, all is made new. *Hee that is in Christ is a new creature.* It is a monstrous thing to have the eye of a Saint, and the heart of a Devill; to have the hands of *Eſau*, and the voyce of *Jacob*; to howle and cry for ſin, and yet to retaine our old corruptions. This is not to bee renewed, but to be patched up, a piece holy, and a piece unholy. Away with theſe appearances; if ever you be ſanctified, the whole man muſt be changed. When ever a man comes to meddle with a gracious man, he ſhall find him of another mould. It be-  
fals

falls wicked men as it did *Nebuchadnezzars* image; the head was gold, but the feet dirt: so men have an outward profession, an head of gold, but follow them home, and there you shall find their feet dirt. Cozening, and cheating prevailes over them. It is with carnall men often, as with *Nebuchadnezzar*, *Dan. 5.* who had the shape of a man, but the heart of a beast, that is, beastly affections: so men have the visage of Christians, but yet such unclean and proud hearts, that scarce *Beelzebub* himselfe hath worse. God does perfect his worke: a good man hath the heart of a Saint, and tongue of a Saint.

Now



§. 3.

**N**OW for the further explication of the point, wee must presse into Particulars, that so wee may see the image of God instamped on every part of man. To this purpose these questions are to be scanned.

*Quest.* Where is the image of God in the Soule?

*Ans.* For answer, observe, by way of preface:

What a soule is.

God imprinted his image in the soule of *Adam*, in his Understanding, Will, and Affections. Now concerning what the soule is, The soule is an immortall creature, and wee discover it by its acts; as in man,  
by

Of Gods  
image in  
the Un-  
derstan-  
ding.

by conceiving, chusing and refusing a thing.

For the Understanding; God imprinted in it Knowledge and Wisedome futable to the place in which he had set it.

*Quest.* What is this wisdom?

*Ans.* The spirituall light, whereby the Understanding of *Adam* was able to pierce into the nature of things, and perceive them with that perfection as did fit him for the attainment of his end, and performing service to God.

There are three things in this description:

1. It is a spirituall light. It is with the Understanding as with the ayre; it is capable of darknesse in the night,  
as

as well as light in the day :  
So the faculty of *Adams* understanding was capable of blindenesse and ignorance that might delude him, as well as of spirituall light that might guide him. A mans eye may have blindness in it as well as sight : so the understanding is capable of ignorance, and spirituall wisdom too that might reveale that to us that should be done by us. *Col 3. 10.* Put yee on the new man, that is renewed in knowledge. And *Eph. 1. 18.* He prayes that the eyes of their understanding might be inlightened. The eye cannot see unlesse there bee a facultie of seeing put into it ; which *Adam* had in his innocencie,

2. Whereby the understanding



standing of *Adam* was able to pierce into the natures of things; which piercing discovers it selfe two wayes.

I The Understanding of *Adam* was able to close with every truth that was to bee apprehended, if he would diligently bestow his mind, and thoughts thereupon. If a man will turne away his eye he cannot see: so if *Adam* would turne away himselfe, and not bestow his thoughts upon an object, he might bee deceived, as hee was by the Serpent; Not attending was the cause of his cozening. Hee had such a spirituall light that whatsoever was offered unto him, he, improving his wisdom, was able to discern the nature of the truth,  
and

and the reason thereof : for both these are distinct. When *Rebeccah* was with child, she saith, Why am I thus? She knew that she was with child, but knew not the reason of it: but *Adam* could apprehend upon every occasion he met withall, both the truth, and the ground of it. *Gen. 2. 19.* God gave the creatures to *Adam* to name, & as hee named them, so their names were. He apprehended every creatures disposition, and accordingly gave them names.

2. The Understanding of *Adam* by this spirituall wisdom, was of that large strength, that he was able to understand all occasions to helpe him in his worke: His reason did carry him clearly,

clearly & speedily to do his work. This we call practicall wisdom. It was not enough for himselfe to see the truth, and the reason of it, but hee could carry himself answerably to it. I say, this practicall wisdom made him easily doe his worke. As in carpentry, a man may stand by, and say, This must be done: but to be nimble in doing the work, must be the skill of the Carpenter. *Adam* he could both see how to order his businesse, and to doe his worke according to that order. Hee was able to looke into the creature, and imitate it. *Col. 1. 9.* the Apostle prayeth, that they may bee filled with all *knowledge* and *wisdom*. The words are better translated, prudence



dence and wisedome. To see truths, and the reasons of them, that is wisedome; to be cunning in practice, that is prudence. *Eph. 1. 8.* God hath abounded to us in *Wisedome and Prudence*. The opposite to wisedome is folly, the opposite to prudence is blockishness in a mans whole course. Now *Adam*, who had both these, *Wisedome and Prudence*, was able to take up any trade in the World.

*Qu.* In what manner had *Adam* this?

*Ans.* It was in *Adam* in perfection. This you must consider two wayes:

1 Either such as concerned the attaining of his end: or

2 Such as concerned the  
per-

performing of his service that he owed unto God. *Adam* had both these very perfect. True, *Adam* had not the actuall knowledge of all things. Our Saviour himselfe had a knowledge by experience; for the Text saith, He learned by his sufferings: so *Adam* had not the knowledge of all things, but he had an habituall perfection, that hee could conceive any thing, that might fit him to obedience. A mans eye doth not actually see all colours, but it is able to see all colours, if they were offered: so though *Adam* did not actually comprehend all things, yet whatsoever occasion he met withall, he was able clearely to passe judgement thereon. He was able  
to

to conceive of any thing, that might further him in pleasing God.

*Qu.* Wherein doth this perfection of *Adams* understanding consist?

*Answ.* In three particulars.

I In the universality of it. He was able to understand all things, that were presented to his understanding, and lyable to the power of reason, what ever might either bee necessary to direct himselfe, or order the creature. Wee must not think he was able to conceive the secret mysteries of Gods counsell, or to dive into the secret thoughts of any other man, or else to foretell things to come; this onely belongs to God. *Deut. 29.29. Secret*

*D things*

*Adams  
perfection  
of under-  
standing,  
wherein.*



*things belong to God, 1 King. 8.39. For thou alone knowest the mind of all the sonnes of men. Isai. 44. 7. When God did contest with the Idolaters, hee saith, Let them foretell things to come; to which wee must not extend Adams knowledge. What ever might helpe in ruling himselfe, and governing the creature, he had; yet we must not extend the knowledge of Adam to Gods secrets. Adam was like the governour in a Campe, who hath not onely skill to governe himselfe, but to order all occasions, and remoyings of the Campe: Adam was the Generall of Gods Camp, the birds of the heaven, and the beasts of the field, were all under his dominion, hee had know-*

knowledge to order them all to the ends to which they were appointed for. We that have lost this image, understand almost nothing: How often are wee at a stand in common things? *Esa. 59. 10. Wee grope at noone day, as if wee had no eyes.* Among the Saints, which have received some of this knowledge, that which they know is the least part of that they know not; so that the accusation of *Job* is against us, *Job 26. 14. What a little part doe we know of God?* But *Adam* met with no difficulty, but he was able to search into the depth of it: there was no meanes usefull for him, but hee was able to order and dispose them for his good.

2. The perfection of *Adams*

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2. The perfection of *Adams*

knowledge consists in the certainty of it : Hee knew things according to truth, not erring, or mis-judging ; he did not onely perceive the truth of things , but he judged according to righteous judgement. How often are wee cozened with the affaires of this world, and the devices of Sathan ? The eyes of our understandings are like the mans in the Gospel, who saw men like trees ; but it was not so with *Adam* , there was no web in his eye, no filme upon his understanding, but he was furnished with the perfection of knowledge.

*Ob.* But if *Adam* was able to discover deceits, how came he to be deluded by the Serpent ?

*Ans.* The cause of his errour was



was not because he could not discern, but because he did not bestow his mind upon it, and improve his wisdom: he had wisdom to discover Satans sleights, had he kept his minde and thoughts to a consideration thereof. Let a mans eye be never so cleare, yet if he consider not of the object, it may bee hard by him, and he perceive it not: a friend stands by, and wee know him not, because wee look not settledly upon him: so though Adam was able to discern the deceits of Sathan, yet his not attending made the devill put a cheat upon him.

3. The perfection of Adams understanding consisted in this, that he could understand all things clearly, with-



out doubting. This is a weak-  
 nesse that wee finde. Many  
 things wee doe not know;  
 many things that wee know,  
 we mistake; and those things  
 wee mistake not, we see at  
 peradventures. Look, what  
 is the difference between the  
 light of the sunne and starre-  
 light: (In starre-light, if a  
 thing be subtile, or small, we  
 doubt of it, but when the  
 sunne comes, we can perceive  
 every thing undeniably.) such  
 was the knowledge of man,  
 whereby, as by the light of  
 the sunne, he could discern  
 without staggering the things  
 that were offered to his view.  
 but a naturall man walkes  
 in darknesse; or at most but  
 by the starre-light of reason.  
 The best Saint hath but twi-  
 light: wee know in part,  
 and

and understand in part.

Use. The use is double:

1. Of instruction. From hence wee learne that ignorance will acquit no mans person. God made *Adam* perfect in knowledge, therefore the scales of ignorance will not acquit thee. Wee that have received so much from God, it is requisite we should repay something to God againe. Must men think they must be pardoned, because of their ignorance? Alas! say some, Schollers should know, but as for us, who have had no education, I hope God will not require wisdom at our hands. No. Why? will not God looke for his owne at every mans hands? Nay, unlesse thou wilt have God wrong his

D 4 justice,

*Ignorantia  
non excu-  
sat à toto,  
sed à tanto.*



out doubting. This is a weaknesse that wee finde. Many things wee doe not know; many things that wee know, we mistake; and those things wee mistake not, we see at peradventures. Looke, what is the difference between the light of the sunne and starre-light: (In starre-light, if a thing be subtile, or small, we doubt of it, but when the sunne comes, we can perceive every thing undeniably:) such was the knowledge of *Adam*, whereby, as by the light of the sunne, he could discern without staggering the things that were offered to his view. but a naturall man walkes in darknesse, or at most but by the starre-light of reason. The best Saint hath but twilight: wee know in part,  
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justice, God doth expect, that thou that hast received a weighty talent from him, shouldst returne it to him again improved. Be it known to you therefore, that God will knocke at every mans doore, and say, Where is that knowledge that I gave thee? Therefore our ignorance cannot excuse us, it will condemne us rather. That it is thus, consider

1. Ignorance makes men strangers from the life of God, *Eph. 4. 18*. How comes it to bee so? Through ignorance. An ignorant heart is a stranger to life and happinesse: when all the mercies of God, and his holinesse, are propounded, it never prevails with an ignorant heart.

2. Consider, what undoubted

doubted plagues it brings with it, *Hos. 4. 14.* The people that understand not, shall not onely stumble, but fall, that is, perish totally: *Jer. 10. 25.* Lord correct mee not in thine anger: Whom shall I correct then, saith God? Oh poure downe thy wrath upon the people that know thee not: those are people prepared for ruine. All you ignorant creatures, thinke of this which the Prophet speaketh: God gave us knowledge, ignorance therefore cannot excuse us, but accuse us rather.

*Use 2.* The second use is of exhortation: we ought to bee moved to recover our losses. The former truth should provoke us to get to that high pitch of understanding, which is so excellent.

Labour to  
recover  
thy lost  
wisdom.



This the wise man presseth effectually, *Pro 2.2. Incline thine eare to wisdom: if she will not come, then cry mightily after her: if shee will not heare thee, then seek for her as for hid treasure.* The excellency of wisdom should be argument enough to force every man to an earnest eager pursuit after her. How doth the covetous man toile to get his wealth about him, because it is excellent; because wisdom is much more excellent, let us labour more to get it. Let never a covetous man outbid us, let never a merchant outgoe us in seeking of the riches of *India*, when wisdom is better then the gold of *Ophir*. *Pro.4. Above all thy gettings get understanding; as if hee should*

should say, You will be getting, but when you finde your selves quickened in the pursuit of these things, remember this of the wise man; Above all paines, let me labour to get wisdom. Every man labours to imitate that in another, which most excels: If it bee but a fashion, if the best have it, every one labours to imitate it; here is the excellentest piece of all, by wisdom we come to be like God. What wouldest thou excell in? such a man (may bee) would bee something more then ordinary: Wouldst thou excell in wealth? the golden mines have more then thou canst have: wouldst thou have strength? the oakes of Basan have more than thou canst  
attaine

attaine to : wouldst thou have pleasure ? the beasts have more then thou canst injoy : but wouldst thou excell in all other things ? get spirituall knowledge , and thou shalt be above all , and like to him that is excellencie it selfe. *Dan. 5.* when *Belshazzar* had had experience of *Daniels* wisedome, marke what a price hee sets upon him ; *The wisedome of the Gods is in thee* : as if hee should say , Thou art a God-like man. What greater argument can bee alledged to get wisedome , then this, It makes us like God ? And as it is most honourable , so it is marvellous usefull. *Eccles. 1. 14.* *The wise mans eyes are in his head.* The excellencie of wisedome is , that it makes  
a mans



a mans course easie : The poore blind man observes no inconveniences that might overwhelm him ; but hee that hath his eyes in his head, can foresee them : so wisdom is able to descry inconveniences, and helpe us against them. Let therefore our owne profit be a meanes to provoke our hearts to get understanding.

§. 4.

*Quest.* **W**Hat was the image of God in the will ?

*Ans.* How ever we see not our soule, yet there is a spirituall substance in every man, which is immortall, and hath two faculties, Understanding and Will. Now the faculty of the Will, is like the hand

Of Gods  
image in  
the will.

hand, that puts away, or takes any thing. The will is like an unruly horse, that casts his rider; I will do what I will, though reason crosse it. This will, whereof we now speake, was graciously regulated, when it came out of the hands of God. Now for the Answer. *Holineesse and righteousness* were imprinted in the will of *Adam*, *Eph 4. 24.* The Apostle to the Colossians made knowledge a part of the spirituall image of *Adam*, and now he addes *holinesse and righteousness*, which were seated in the will, *Luk. 1. 75.* Christ hath redeemed us, that we might walke before him *in holinesse and righteousness* all our dayes.

In the answer are 2. things:

1. That

1. That holinesse, and
2. That righteoulness were there.

Of these in order.

*Quest.* What is holinesse?

*An.* A spirituall power, or frame put into the nature of *Adam*, inabling him to doe Gods will, and fitting him to love God above all.

Holinesse,  
what.

Three things are in this description.

1. It is a spirituall power. It is not the very nature of the faculty of the will, but a frame put into the will, that sets it on, and carries it out to God: for the will of it selfe is not able to close with God, but onely so farre as it is carried out to him. As it is in the body, the tongue is the instrument of tasting; of it self it cannot taste, but there is a moisture



a moisture there that makes it taste ; hence if it be evilly affected , it tasteth evill ; sweet things seeme soure, and soure things seeme sweet : or as it is with the hand ; it cannot worke about any thing barely as it is an hand , unlesse it receive strength and motion from the vitall faculty : for a dead hand , or a benumbed hand , can exercise it selfe about nothing : so it is with the will ; that power of it self cannot relish the things of life and happinesse , but it must be an holy will that can close with an holy God : it is not barely the will, but there must bee an wholesome constitution put into it , and then it can close with an heavenly God , having this heavenly frame. Hence it is death

death to the wicked to bee under the ordinances of God. The devils have a naturall faculty of will, but corruption possesseth it, and therefore they abhorre the holinesse of God, because they themselves are unholy: but *Adams* will had a spirituall frame of holinesse put into it, whereby it was able perfectly to please God.

2. There was a readinesse and promptnesse put into his will, whereby hee was able easily to bestow himselfe upon, and comfortably to bee carried unto the doing of the will of God. When the wheels of a clock are rightly ordered, they go on speedily; *Adam* was the clocke of God, and the maine wheele was the will: when the rust  
of

of sturdinesse hangs on the will, the motion to Godwards is hindered; but had our wills this oyle of holinesse, they would runne on chearily in the service of God. Men flight the means of grace, and cannot close with the ordinances of God, because their wills are unholly. As it is with sin, *Rom. 7. 23.* it leads a man captive to the commission of evill, it puts a promptnesse into the heart to incline it to evill: so holinesse puts a quicknesse into the will, which carries it on joyfully to performe the will of God, *2 Tim. 2. 21.* *If a man will purge himselfe, he shall be a vessell of honour fit for the Masters use, and prepared for every good worke.* While a mans heart is like an  
unclean



uncleane vessell, he is not prepared for any good work, but when his heart is purged, he is fit for every good work, *Deut. 28. 47.* *Thou servedst not the Lord thy God with joyfulness and gladnesse of heart.* God will be served, but with what heart? with a joyfull and a merry heart: This gladnesse comes from the holinesse that was in *Adam.*

3. He was by this able to love God above all; and this was the performance of the first Table: and this above all implies three things.

1. He did prize God more then what ever God could doe for him; nay, more then salvation it selfe, *1 sal. 73. 26.* When he was dazeled with the prosperity of the wicked,  
mark

To love  
God a-  
bove all,  
hath three  
things.

Psa. 73. 26

Mat. 10.

37.

mark what he sayes, *The Lord is my strength and my portion for ever* ; as if hee should say, I esteeme of God above all. A man makes an high account of his patrimony, so doth *David* esteeme of God. *If a man love father, or mother more then mee, hee is not worthy of mee* : nay, a man must love God better then his life, *Psal. 63. 3. Thy loving kindnesse is better then life*, then the life of my wife, then the life of my child, nay it is better then mine owne life.

2. He made choice of God above all. As a man prizeth a thing, so hee will make choice of it : When we come into a shop, look what commodity wee prize, wee will take ; so was *Adams* choice of

of God. *Psal. 73. 25. Whom have I in heaven but thee?*

The renewed soule counts all things dung and drosse, in comparison of Christ. *Adam* had by vertue of this frame, that power, that if all the world were offered him, yet hee would chuse God above all.

3. Hee was able to have his heart carryed with great intention of soule, to bestow his minde upon the Lord. When *Adam* did chuse God above all, then hee had power to have his heart carried with greatest extent of strength to him; for thus it is commanded, by our Saviour to the Lawyer in the Gospel, *Matth. 22. 37. Thou shalt love the Lord thy God, with all thy might, & with all thy strength:*  
so



so was *Adam* carried with the utmost of his strength to close with God. If God should have threatned, *Adam* would have trembled; if hee should have revealed his goodnesse, *Adam* would have been enlarged in love thereof; if hee should have revealed his name, *Adam* would have honoured it. This frame of his will made him carry himselfe proportionably to Gods will to the utmost of his strength. A man must love his neighbour with his whole heart, not with some of it, yet not with his whole strength: A man may love his neighbour too much; but when hee comes to the love of God, he must love him as much as he can. *Adam* ought to have loved his neighbour with

with his whole heart, yet it was not required of *Adam* to love his neighbour as his wife; but for his God, he was to bestow his whole strength upon him.

*Quest.* Why did God imprint this upon *Adam*?

*An.* First, because *Adam* without this measure of holinesse could not returne that tribute of holinesse he owed as a reasonable creature, and which God expected as a Creatour. There is a payment which God expects at the hands of a creature, namely, praise: for as Landlords let out their lands for rents which they expect at their tenants hands; so doth God require thanksgiving from *Adam*, which, unlesse he had holinesse, he could not have given.

Holinesse  
why im-  
printed  
on Adam.

given. *Deut. 10. 12.* When he had discovered the largenesse of Gods love, marke what he gathers, *And now, oh Israel, what doth the Lord thy God require, but to love him with thy whole heart?* as if hee should say, This I looke for, that for all my kindnesse, thou feare mee, and love me with thy whole heart; which to doe is a Christians Master-piece. Had God made *Adam* so, that hee could not have loved him, he could not have received honour from him, and so had beene accessary to the dishonour of his owne name.

2. *Adam* by this meanes attained his owne good. Heavie things never leave moving, till they come to the earth; so *Adam* was restless



lesse, before he came to enjoy union with God. This was *Adams*, and is our happinesse, to enjoy God ; which is the onely good of a mans soule. *Isa. 26. 8. The desire of our soul is to thy name , and to the remembrance of thee.* The upshot of the desires of Gods servants is towards his name : when the body is in the grave , and the soule in heaven, the soule would faine be united to the body , that both may be united to God , and be possessed of him, and then all desires cease.

3. Because if *Adam* had not had this holinesse , God had required more of him , then he had ability to performe ; which had beene a want of equity , which is utterly unbecoming the sweet nature

E of

of God. To require a thing absolutely impossible, is against equity: had not *Adam* had power to love God, God requiring love from him, had required that of him, which he had not beene able to performe. It stood with equity, and Gods righteous will, to give *Adam* power to love him above all; yea it was a debt God owed to him, seeing he would require obedience from him. When *Adam* had not offended, it was requisite God should give him ability to discharge his service.

*Use.* The use hence is,

No shame  
to be holy.

I. For instruction, to teach us, that it is no shame to be holy; holinesse is no mans dishonour. It is the greatest praise that can befall a man, to be holy: to be like God is

no

no dishonour, and by holiness we come to be most like unto him. It is one of Gods names, *The holy One of Israel*, *Isa 43.14*. Nay the Angels, *Isa.6.3*. doe not say, Powerfull, powerfull, but *Holy, holy, holy*, *Lord God of hostes*: the Lord is said there to be the *God of hostes*, but he is three times holy, for his one time powerfull; not that holinesse is more in God, then power, but to shew how God rejoiceth in this name *Holy*. Who art thou then that art loath to have the name of holinesse? Yes, you are one of the holy crew, will they say. Art thou an enemy to holinesse? then thou art an ungodly man. The venome of such mens spirits as hate holinesse, is incomparable: there is no



greater argument of a gracelesse disposition.

*Use 2.* It is a word of terror. It is cleare, that the sinne of those men, who oppose holinesse, or keep others from it, is marvelous hainous. We will pursue both.

A great  
sin to op-  
pose holi-  
nesse.

1. It falleth heavie upon those, who make holinesse the marke of their malice. There is no person so vile, no practice so abominable, but they will approve of : they will hugge drunkards in their bowels, and harbour adulterers in their houses, but if holinesse appeare in any mans practice, they are transported with fury, against it. Their blood riseth in their faces, rancour in their hearts, and venome in their tongues, that they say as was said of *S. Paul*, *Away with such a fellow*

*a fellow from the earth*; We cannot live in quiet for these holy men. Oh thou that doest thus, hatest the very image of God, and flyest in the face of the Almighty, and wouldest if thou couldest as well rend God from his throne, as these holy men from the face of the earth; there is no surer evidence then this, that God intends no good to thy soule. Salvation comes by holy meanes: God the Father is an holy God, that loves his people; Christ is holy, that redeemes his people; the Spirit is called the holy Ghost; heaven is an holy place, it is called the heavenly Hierusalem; the way to heaven likewise is holy, *Isa. 35. 8.* nay, all those that doe walke in that way

are holy, *Isa. 63. 18.* the people of holinesse possesse it. The scripture saith, the Saints of God are Priests, and the Priest ware upon his breast-plate, *Holinesse to the Lord.* Dost thou that hatest holinesse think to goe to heaven? then there must bee another heaven, for this is holy. Heare, and feare thou whose conscience doth convince thee, that thou hast been carried with indignation against holy men: see the hainousnesse of thy sinne; the place is holy, the Spirit holy, &c. If thou goest to heaven, God will come out of heaven, for he will not dwell with unholinesse, *Jude 4.* God hath ordained from all eternity, that unholy and ungodly men shall never come to heaven,  
but



but shall bee in an unholy place, among unholy Divels. Know thy sinne to bee hainous, and thy judgement heavie.

2. It reproveth those, that would keepe others from holinesse. Men count it a great wisdom in directing their families, if they can keepe them from looking after this holinesse. This is the counsel they give them, Doe what you please, onely bee not a precise fellow; be any thing but a Saint. It is all their cunning, to daunt the hearts of others from seeking after holinesse; hence wee heare so many fears suggested to men that labour to walke as they ought. Nay, saith the Master, if you must needs to the godly crew, I will breake the

A great  
sin to keep  
others  
from holi-  
nesse.

crew of you, &c. But do but consider what you doe.

1. You crosse the command of God, 1 *Pet.* 1. 15. *Bee holy, as I am holy* : what heart hast thou then that commandest the contrary ?

2. As you crosse Gods command, so you damne the souls of those that God hath committed unto your charge: thou that keepest their soules from holinesse, keepest them from happinesse. Oh it will one day be a wound to thy conscience, to thinke with thy selfe, My childe would have followed holinesse, but I would not suffer him : therefore is he gone into the bottomlesse pit, and I was the cause of it.

Try whether thou  
be holy or  
no.

*Use 3.* Doth holinesse fit a man to love God above all ?  
and

and wouldest thou know whether thou hast an holy heart ? Try it from the former truth , Where ever holinesse is , it fits the heart to love God above all. Canst thou doe this , which holinesse enables a man to doe ? then if there be holinesse in heaven , it is also in thine heart. I doe not meane , that any man should have the exactnesse that *Adam* had in creation ; but what hee had in perfection , wee must have in desire. Thou must have an heart enlarged to love God above all , though thou hast many weakneses with it. Many for want of this are cast out , as not being partakers of this saving worke : Namely

Those that never had any readinesse to this saving work



of God, further then shame or disgrace provokes them; for most that live upon the face of the earth, must have some constraining power to force them to the performance of Gods service; they say as those in *Malachi*, *What a wearinesse is it?* *Mal. 1. 13.* The word of God, and his ordinances are a burden; the sabbaths are tedious; men come to Gods worship as a Beare to a stake, or a captive to prison: how willing are they to bee freed from these duties; whereas holinesse ever brings willingnesse with it!

*Ob.* But doe not the Saints finde a great deale of awkwardnesse?

*Ans.* I confesse it is true: but there is a great deale of difference between these and the

the other : The Saints willingly oppose their corruptions that clog them ; but a carnall heart joynes sides with the flesh ; hee desires means and occasions to withdraw him from the love of God ; hee is glad to finde a pretence to travell on the Lords day , or to neglect prayer in his private family : But the Saints are weary of their untowardnesse and awkwardnesse to holy duties. *Matth. 26. 41.* the Disciples were overcharged with wearinesse , and fell asleepe ; Christ addes the reason, *The spirit is willing , but the flesh is weake. Rom. 7.* The law is holy and the commandement holy , but sinne tooke occasion by the commandement, &c. It is not I, but sinne that dwelleth  
in

*in me* : as if hee should say,  
It is good to please God, and  
I will labour after it ; but I  
confesse I have a wilfull  
wretched heart within mee,  
which opposeth this : yet  
there is a sparke of holinesse  
in this heart , and with that I  
love thee , though my flesh  
oppose thee.

§. 5.

*Quest.* **W**Hat is righte-  
ousnesse ?

Righte-  
ousnesse,  
what it is.

*Answ.* The second part of  
the spirituall image put in-  
to *Adam* , whereby hee  
could love himselfe as hee  
ought , and his neighbour as  
himselfe.

In the description there are  
three things.

1. It is the second part of  
Gods image in the will. Ho-  
linesse



lineſſe fitted *Adam* to goe to God, yet, of it ſelfe, it could not fit him to love his brother, therefore hee muſt have another frame, that is, of rightcouſneſſe.

Againe, it is beyond the power of the ſoule to per- forme ſpirituall love to his brother; therefore it muſt have this part of Gods image in it: 1 *Joh. 4. 7. Love is of God*: to love another holily, is beyond the power and faculty of nature. Indeed, a man may love another carnally, as adulterers; and naturally, as creatures; but to love another ſpirituallly, hee muſt have power from God. There is a double cunning of the hand (as *David* uſeth the word) a cunning to play on an inſtrument, and a cunning to

*Pſa . 137.*

to write ; now the cunning of the one will not make a man skilfull in the other: so there is a double cunning put into the heart of *Adam* ; the first *Of holinesse* , whereby hee could love God above all: the second, *Of righteousness*, whereby he could love himselfe as hee ought , and his neighbour as himselfe.

2. The second part of the description was, By this he was fitted to love himselfe as he ought. The ground of all lawfull love comes from self-love, if it be pure. There is a selfe-love required ; nay, if it be right, it is the standard of all love to another : He that loveth himselfe as he should, will be disposed to love another. Love lookes first at that which is most good to me;

me; as to my honour (which is a greater good to me) before the honour of another man. It is true, what was said of *David*, *Thou art better then ten thousand of us*, that was in regard of his place and office: but take a man as a particular person, and my good is better to me then another mans.

2 Sam. 23.

*Quest.* How should a man love himselfe?

*Ans.* This love is bounded by three things:

Selfe-love  
how to be  
bounded.

by a right { Order,  
Measure,  
Manner.

1. A man must love himselfe in a right order, and that you must understand in three rules.

*Rule 1.* He must love himselfe in the second place, God  
in



Mat. 6. 33.

in the first, *Pro. 3. 9. Honour the Lord with the first fruits of thy increase. First seeke the kingdome of heaven*, all else must be served after God. In the old law it was required, that God should have the first fruits of a mans vintage. We must bestow the chiefest of our love and delight on God: we must love Gods honour in the first place, our owne in the second, *Mat. 22. 38. This is the first and greatest commandement, To love God with all our heart: The second is like unto this, Thou shalt love thy neighbour as thy selfe.*

2. He must love himselfe with a subordinate degree of love: but in the love of God he must put forth the utmost of his strength. In the old law, hee that brought a sacrifice,

fice, was to bring a male, *Mal. 1. ult. Cursed be the man that hath a male in his flocke, and offereth a female to the Lord.* The male is the stronger, the female the weaker. All our prayers and services unto God, must bee male; but female love and desire will serve our selves. God required in the old law, that the sacrifices should not be shorn: our sacrifices are our duties to God, (they are the males we must offer) we may not sheare our joy and delight, but let them go with their fleeces on, that is, in their full strength to God; but when we come to our selves, we may sheare our love.

3. A man is to love himselfe in God, and for God. *Adam* was to love Gods image  
in

in himselfe , as a step to con-  
veigh him more speedily to  
the love of God. What  
wouldest thou love in thy  
selfe ? thine honour ? Get  
thee to a wise and glorious  
God , and love his glory  
more. Dost thou love thy  
life ? Oh love the life of  
God , who is a living God,  
*Rom. 9. 3. I could wish to bee*  
*Anathema for my brethren,*  
*&c.* Seeing that the Jewes  
would fall to the dishonour  
of God , hee did so prize the  
honour of God, that he could  
wish himselfe to be accursed,  
that they might stand. This  
was the cause hee loved the  
glory of God above all.

2 *Adam* had power to love  
himselfe in a right measure.  
This I referre to all those  
things, which concerne *Adam*  
in



in comparison with his fellow brethren.

In this right measure two rules are to be attended.

1. *Adam* was to love all things belonging to himself, with a love proportionable to them : He was to proportion his love futable to the nature of the things. As one exceeded another in goodnesse, so hee was to exceed in love towards them. Those things that were of the choicest nature, on them he was to bestow the choicest affections ; as for example, *Adam* was to love his life , honour , and good name , according to their nature: A man must love his life above his wealth, and the good of his soule above his life. As in a paire of scales the heavier the waight is in the

the one, the more weight we put into the other, if wee would have them even : so, answerable to the love that was in any thing, *Adam* was to weigh out an agreeable proportion of love. The happinesse of the soule is everlasting, therefore he was to bestow unchangeable love upon it: but wealth and riches are mutable, therefore mutable affections wil serve them; we must so love them, as to be content to leave them. Thy wife is dearer then thy kinsman, weigh out the affections of matrimony to thy wife, of friendship to thy kinsman. The credit of the world is good, but it is but a small good; weigh out but a little measure of love to it. The woman sicke of a bloudy  
issue

issue spent all she had to save her life; and shall not a man spend his life to save his soule.

*Rule 2.* We ought to love our owne personall good, more then the good of another. All true love begins at home: I must love mine own honour, more then the honour of another.

For the right understanding of this Rule, take notice of two cautions.

*Caut. 1.* I must alwayes compare my good with the good of another in the same kind: I must compare my life and his life, my soule and his soule: My owne soule is dearer to me then anothers. But if you take them not in the like quality, the rule bindes not. I must love the soule of my brother more then mine



mine owne life. If a man might undoubtedly set forward the salvation of his brother by laying downe his life, he must be content to dye : so likewise I must love the life of my brother better then mine owne riches. But compare them in the same kind, and the rule holds.

*Caut. 2.* There must be no overpowring circumstance to oversway mee , if the publicke good may bee promoted , or God may be honoured more by him then by me , in regard of his parts and place : 1 *Joh. 3. 16.* *We ought to lay downe our lives for our brethren.* When God may receive more honour from another man then from me, I must lay downe my life to save his. It was requisite a  
private

private Christian, should die rather then *Paul* the Apostle, because hee was chiefe; if therefore a private man should rescue *Paul*, he must lay downe his life for him. *1 Sam. 18. 3.* The life of king *David* is better, then the life of a thousand subjects; Gods honour may be more promoted by it. The arme will loose it selfe, to save the head.

*Rule 3.* We must love our selves in a right manner; namely, in that manner that is comely and beseceming. This makes knowne it selfe in these thre particulars:

It must be { Really,  
Fervently,  
Purely.

1. Really, not in complement,

The manner of loving our selves.

חמס \*  
נפשו

ment, but with love unfained and hearty, 1 *Joh. 3. 18.* Let us not love in tongue, or in word, but in deed and in truth: so it was with *Adam*, hee was able to do good to himselfe, whereas wee that are corrupt, are most enemies to our selves, when wee seeme most to love our selves, *Pro. 8. ult.* He that despiseth wisdom, \* layeth violent hands upon himselfe (so the word in the originall is.) Out of selfe-love and pride you must not have your base courses condemned, but you hate your soules in despising the means. God is *Jehovah*, a *Being* God, therefore requires that mans love should be reall.

1 Pet. I.

22.

2. *Adam* loved himselfe fervently, as Saint *Peter* calls it. There was, namely, a presse-  
nesse



nesse in *Adams* spirit, whereby the whole man was carried to improve any meanes for the good of himselfe. *Adam* was free from weaknesse within, from impediment without. As in *Heb. 6. 10.* it is called, *The labour of love*, so was *Adam* painfull to use all meanes for his good. *Ephes. 5. 29.* No man ever hated his owne flesh, but nourisheth and cherisheth it, that is, hee imployes all meanes to helpe himselfe: whereas wee that are corrupt, cannot enlarge our hearts in duties of love. We are so distracted, that we cannot go on freely in our occasions, both in things that concerne God, and in things that concerne our selves, *Rom. 7.* *The good we would do, we doe not.*

with moderation, but he lifts up his heart, when hee hath gotten it.

*Part 3.* The third thing in the description, is, He loved his brother as himselfe; for quality, not for quantity. The love of himselfe was a patern to imitate, not to equall or exceed.

*Quest.* How may we know how *Adam* was to love his brother as himselfe?

*Ans.* The rules are two.

How to  
love our  
brother as  
our selves

1. He was to weigh out love, respecting as well his brothers good as his owne. In 2 *Kin.* 1. 13. the poore man was afraid that *Elias* would have flaine him, therefore he prayeth him, that his life might be precious in his eyes: as *Adam* was able to set an high price on the honour and life

life of his brother, so should it be with thee: as thou desirest that that which is good for thee should be continued, so shouldst thou desire, that all good should bee given to thy brother. Wert thou in disgrace, thou wouldest desire reputation: have the like desire for the credit of thy brother. *Act. 26. 29. I would* (saith S. Paul) *that all that hear me this day, were altogether as I am*: altogether holy, altogether assured of Gods love. Here is an heart, such an one as *Adam* had in perfection: it was as if hee should have said, I would to God that all that heare me this day, had the like evidence of Gods goodnesse. We ought to desire that what good befals us, might happen to our brethren



3. *Adam* loved himselfe purely, not with carnall nor sensuall love. He loved onely that which was good in himselfe: he loved his excellency, that so he might get more of it, and be fitted by it in the performance of his service. There are fixe good things belonging to a man; Honour, Life, Chastity, Goods, Good name, Prosperity: now *Adam* loved these, that hee might get more of them, and be fitted the better for Gods service. These two things *Adam* got by obedience: 1. more ability: 2. more dexterity in the performance of Gods command. *Adam* loved his honour, that he might receive more honour from others, and be more enabled to performe his duty to them; whereas

whereas we love good things  
for naughty ends. The cove-  
tous churle loveth his scra-  
ping humour, and growes  
more covetous : we love sin,  
which we ought to abhorre,  
and we doe good oftentimes  
for bad ends ; but *Adam* lo-  
ved that which was good in  
himselſe, for that good end, to  
get more of it. Gods people  
are *followers after righteous-  
neſſe* : More of that (Lord)  
more chaſtity and meekneſſe.  
As the beaſt that hunts his  
prey, purſues it ſtill with more  
and more eagerneſſe, ſo doth  
the gracious man follow after  
rightcouſneſſe. *Adam* was pa-  
tient, &c. but yet he deſired  
more : wee love good things  
wel, but many times uſe them  
ill when wee have them. A  
man perhaps craves honour  
F 2 with

*Iſa. 58. 12.*

also, *Num. 11. 29.* I would to God that all the people of the Lord were Prophets. So, hast thou honour? say, I would to God all Gods servants had honour too. Is thy soul comforted? say, Oh that all Gods servants were so! we thinke our candles burne the worse, because others burne bright. This was not in *Adam*, and ought not to be in us; wee should reioice in the good of others, *Luk. 15. 8.* *They reioiced with her*: we must reioice in the prosperity of others. *Adam* had the heart, to reioice in the good of his brother, and wee ought to doe the like.

2. We must be painefull to promote the good of our fellow-brethren, as our own. Love is sollicitous and full of care



care to provide for what is beloved. Looke what care thou wouldest bestow to promote thine owne honour, or welfare, the same diligence must thou use, in due time and place, though not in the same measure, to procure the honour or welfare of thy brother. 1 Cor. 13. 5. *Love seekes not her owne. Gal. 5. 13. Serve one another in love:* Thou shouldst in this case be a servant to thy brother; it should be one part of thy taske, to promote his good. We all ought to take speciall care of our brothers credit, for we are tearmed our brothers keepers: yea we should take the honour, life, safety of our brother as our charge; we must keep evil from him, and not suffer it to

Gen. 4. 9.

Lev. 19.

17.

Hos, 4. 17.

Ezek. 13.

*lye upon him*, the evill of sinne especially, so farre as God puts occasion into our hands. God enjoynes not man this duty towards Scorners; *Ephraim is joyned to his idols, let him alone*: wee must not cast pearles before swine, *Lev. 19. 17.* yet thou shalt not suffer thy brother to lye in sinne. This is love in truth, to rebuke another plainely, and not to suffer sinne to lye upon him. To sow pillowes under mens elbowes, this love came from hell, it never came from righteousness.

*Quest.* Why was *Adam* thus furnished with righteousness?

*Ans.* Because he was made a sociable creature, for the maintaining of society, and propagating the Church. Love is the sinewes of society.

ty. In a building, all the parts must bee pinned together, otherwise one part will not uphold another: so it is in society, there must be inlets of love to uphold it: wee must bee souldred together with loving affections, else there is no continuing of society. The desolation of kingdoms, the ruine of nations, whence comes it, but from want of love? Saint *Paul* makes love a matter of excellency, *1 Cor.* 12.31. *I shew to you a more excellent way.* *Adam* therefore being made for society, must bee furnished with this love, which was a speciall meanes to helpe him therein.

The use is threefold.

1. It falls heavie upon many wicked and ungodly men, the vilenesse of whose hearts

Malicious men have not Gods image on them.



is such, that in stead of having in them righteousness and love, they have hearts full of rancour within, and tongues full of railing without. The sting of the serpent is in their hearts, and the poison of asps is under their lips; they regard not what they say against those that feare Gods name. If righteousness bee the image of God, then envie and malice is an argument of a man whose heart God never wrought upon; it is a blacke brand of a childe of the Devill. In this the children of God are manifest from the children of the Devill. 1 *Joh. 3. 10.* The children of God are the children of love, the children of Satan are the children of hatred. Hee that hateth his brother,

is a childe of the Devill, it is manifest, thou maist conclude it undoubtedly. 1 *Joh. 4. 8.* *He that loveth not, knoweth not God* : as if hee should say, Thou that hast no love, hast no interest in God. Hatred is that wherein the kingdome of Satan consists, *Joh. 8. 41.* as for all other sins, they are practised among men, but this is the trade of the Devils in hell. The Pharisees bragged that they were *Abrahams* children, *You seeke to kill me,* saith Christ, which *Abraham* did not : *if you were of your father Abraham, you would doe the workes of Abraham* : but marke the 44. verse : *You are of your father the Devill* : for hee was a *murtherer from the beginning.* You have never heard, that  
Sathan

Sathan stabbed a man, but his murther was, Hee maligned *Adam* in his innocency: this therefore is a devillish sinne. Sathan doth not steale, neither is he drunke, but he is envious as hell. If this bee expressed in your conversation, know, what ever your stocke may be, yet you are of your father the Devill. Those that set themselves against the life and honour of their fellow brethren (for we may set ourselves against the sinnes of others) those, I say, whose hearts sinke at the good of their brethren, and rejoyce if their goods and estates bee overthrowne, doe by that shew whence they draw their pedigree. This is the very brand of a wretch. *Gal. 4. 19.* *Ishmael* was a cast-away, as the



the text plainly speaks : what was his guise ? He persecuted the sonne of Promise, he persecuted him with a railing tongue ; for this the Scripture often calls *persecution* : and this is the note of a man born after the flesh, who shall never see Gods face ; for the Text saith, *Cast him out*. Envie and malice is the sinne of the Devill, and it is the note of a reprobate : the Lord therefore looke upon us, that wee seeing our owne misery, may strive for power against it, and get love from God, that we may be possessed of happinellse with him.

*Use 2.* The second use is of Instruction. From the former truth we may learn what to expect at the hands of the ungodly. There is no friendship

Expect no  
friendship  
from the  
wicked.

ship to bee expected from a wicked man. Love is another matter then men make of it; it is a grace above nature, which no man can expresse, unlesse God put this image into the soule. Love comes from righteousness; We had as good look for honey in an hornets nest, or in a serpents den, or sweet fruit from a crab-stocke, as love from an unrighteous man: unlesse the root of righteousness bee within, love cannot bee without, *1 Pet. 1. 22. You that have purified your hearts, &c. love one another with a pure heart.* First we must have an heart purified by the spirit, and then we must love one another: if purity be not within, love cannot be without; therefore delude not your selves.

selves. If thou seest a mans life profane, let him pretend what kindnesse he wil, let him promise golden mountaines, he will never love thee. *David* behaved himselfe wisely, so that *Saul* confessed him to be righteous; yet unrighteousnesse was in *Sauls* heart, and he (against reason) persecuted him as a partridge on the mountaines. *Judas*, that lived in the bosome of our Saviour, and never received evill from him, (which a man would have thought should have wrought upon him) yet loving money more then Christ, hee sold him for thirtie peeces of silver. Never trust a wicked man, for he will sell thee for sixe pence. Doe not thinke with thy selfe, I will walke so carefully, that



that I will binde him to my love : Oh poore creature, thou canst not have what he cannot do : unlesse thou canst give him a righteous heart, thou canst never receive love from him. If a man have an horse that is surfetted within, or is lame of his legges, feed him with the best provender, he will halt still, unlesse his lameness be cured. It is an idle delusion, when you think to win him by friendlinesse; alas, hee that hath a naughty heart will oppose thee, notwithstanding all thy kindnesse. The tender mercies of the wicked are cruelty : That man can never be a friend to you, that is a foe to himselfe. He loveth not his own soule, therefore hee cannot affect thee heartily.

Pro. 12.  
10.

*Use 3.*

*Use 3.* We must hence see what course to take, that we may be enlarged in duties of love to our selves and others; which is the masterpiece of a Christian. All the whole Law consists in this one word, *Love*: Love is the end of our being, and there is no better evidence of grace under heaven then this. Labour to get righteousness within, and love will be expressed without. Look what course God took in the creation of *Adam* in paradise, the same hee takes in our renovation: for first, he made *Adam* righteous, and then *Adam* performed all duties of love to his brethren. The deeper the root of righteousness is, the more will be the fruit of love. Wee take the wrong way, to labour

To love  
aright be-  
gin in this  
righteous-  
nesse.

Rom. 13.  
10.

labour to squeeze out a little kinde behaviour: the old nature will returne to the old course, but labour to get thy heart rooted in righteousness, and love will grow abundantly in thy whole course. The Musitian will first string his instrument before hee play with it: the waggoner will have his wheeles prepared, otherwise they draw heavily: so if thou wouldest have thy heart make musicke before God, tune it with righteousness, and then thy practice will go on chearfully. If a man had a righteous heart, he would doe good even to an enemy: but it must be the spirit of God, that must work this in thee, *Rom. 8. 2.* Hee that will have heat must come to the fire that is hot,  
other



other things are but heated: so thou must come to God, and desire him to worke it in thee. The Apostle saith, *1 Joh 4.7. God is love:* wouldest thou therefore get love? then get more neare God, that he may worke this righteousness in thee: for it is he that enableth us to doe every good worke.

§. 6.

**N**OW we come to another passage: from wisdom in the understanding, and holinesse and righteousness in the will, there flowes a third thing, and it is that which we call freewill: he had power to doe good, which floweth from the two former parts. Freewill to doe good is the garland of all graces,  
and

Of free-  
will in A-  
dam.

and is made up of them. We may easily perceive it by the want of it ; for we hang back, and cannot be brought to the performance of service due to God. *Adam* had a freedom of will, which was the excellency and beauty of wisdom, holinesse, and righteousness.

*Quest.* What is freewill ?

What it is.

*A.* It is a speciall priviledge proceeding from the image of God in *Adam*, whereby he was able to chuse any good without any impediment, yet after a mutable manner.

In this description are foure things.

1. It is a speciall priviledge proceeding from the image of God, *viz.* holinesse, righteousness, and wisdom. The statelinesse of a building comes

comes from all the parts con-  
joyned ; beat down the parts,  
and it will bee an heape of  
stones : so freewill is the stru-  
cture that God put on *Adam*,  
whose beauty flowes from  
the joyning together of wise-  
dome , holinesse , and righte-  
ousnesse. This was a speciall  
priviledge to *Adam* : no crea-  
ture, besides him and Angels,  
had free liberty to doe good.  
God put this stocke into his  
hand. When I say *Adam* had  
this speciall priviledge , I do  
not say therefore he was free  
from subjection to God ; for  
God gave *Adam* a law , and  
concurred with him in his  
worke ; but the dispensation  
of the worke God left to *A-*  
*dams* liberty : if he did well  
he should be rewarded ; if he  
did ill, he should be punished.  
God



God would not constrain *Adam* to his service, nor compel him to evill. The other creatures could not meddle with him, for they were under him; therefore he was free. Hence the Philosopher observes, that praise and dispraise belongs onely to man. Wee praise not the fire for burning, because it is tyed to it by a bond of necessity; but *Adam* might doe, or not doe; if he did well, he was to bee praised, because hee might have done evill: if hee did evill, he was to be dispraised, because he might have done well. Still God concurreth with *Adam*, as he doth with the nature of the creatures: he workes with the fire when it burnes, with the sparrow when it flyes: for so it is in

2 Cor.

*2 Cor. 3. 17. where the spirit is, there is liberty: there is a sovereignty in the will of a regenerate man, by which all creatures are under his dispose, which God will not, the creature cannot hinder: Therefore Christ saith unto the belceiving Jewes, Joh. 8. 32. If you heare my words you are free.*

2. Hee was enabled to chuse any thing that was good. Freedome is not seated in the understanding; therefore the description saith, He chuseth good; which is an act of the will. The will can imbrace nothing, but what the understanding presents unto it, 'tis true; but it is as true, that the liberty of freedome lyes mainly in the will: For example, when a  
man

man hath disputed what a duty is, and hath concluded it, he presents this unto the will, which either allowes or rejects it; so that still the choice lyeth in the will. It is easie to convince a mans understanding, all the difficulty is in the will: The will saith obstinately, I will not heare upon that care. If the Judge be unjust, hee will have the Jury bring in a verdict according to his minde. When the understanding hath observed what is true, and tells the heart, You must not doe thus or thus; the will saith, I must have another verdict: so that the root of liberty is mainly in the will. *Deut. 30. 19. I have set life and death before you, chuse life, &c.* That is, the blessings are many if you obey,



obey ; the curses are many, if you disobey : therefore chuse the good way. *Act. 5. 4. Was it not in thy power, &c ?* as if he should say , It was in thy choice to have given , or not to have given. I adde , that the will of *Adam* could chuse any good , whether naturall, morall, or heavenly ; the two former remaines in us , but *Adam* was further enabled to chuse holy things. There was no command , but hee was able to obey, nor no truth but hee was able to chuse. Good is the food of the will, *Adam* was able to digest any good with full content: and herein mainly consists liberty , for a man to chuse that which is good : It is no liberty for a man to be carried on headily to evill. Men  
G esteeme

esteeme none so free, as they that chuse what they list. I will chuse bad as well as good, saith one; I will profane an holy-day as well as sanctifie it; but this is not free-will, to be hurried on to evill. In *2 Pet. 2. 19.* the false Apostles would give a man free liberty to doe any thing, and yet goe to heaven, as the Text saith, *promising liberty when they themselves are the servants of sinne.* There is no such slavery under heaven, as to be slave to sinne: but for a man to have a soveraigne uncontrolled power, to be carried to that which is good truely and spiritually, this is liberty. The Angels of heaven are most free in the performance of their duty: they are so confirmed, that they cannot

2 Pet. 2. 19

cannot love evill; nay, God himselfe wills good most freely. There are no bounds to his will, and yet he cannot but will good: therefore when wee are able to will good most freely, wee are most free. He is a free man, that is able to follow good, beyond persecutions and temptations. The other description of liberty is a very false one.

3. *Without any impediment.*

This is a great blessing, to be able to embrace good without any hinderance. Nothing could crosse *Adam* in his course. A man may binde anothers hands, but he cannot command the will. There was this speciall privilege in *Adams* will, that nothing could thwart him. Now

Of impediments  
in chusing  
good.



this appeares in foure things :

1. There was no weaknesse in him to disable him : there was no good to be done, beyond the depth of his understanding , and reach of his will. *Psal. 73. 16. David* had that feeblenesse of understanding , that it was too difficult for him , to observe the difference of Gods providence : but this was not in *Adam*.

2. There was no stirre of corruption, that could oppose him : corruption is like a backe-bias , that hinders our course. The Saints of God finde alwayes some stirrings of corruption still opposing them in duty ; but it was not so in *Adam*. *Gal. 5. 17. The flesh lusteth against the Spirit.* This every Saint of God findes,

findes : for when he would be humble , then pride stirres , &c. it was otherwise with *Adam*.

3. There was no strength of corruption that might foile him ; but our corruptions prevaile over us. *Rom. 7.23. I see another law leading mee captive unto the law of sinne.* Mans proud heart makes him vent wrathfull words , and foyles him ; but *Adam* had no power of corruption to foyle him. As it is with a ship well trimmed , if winde and tide serve , it goes on a main : so *Adams* heart was full of holinesse , which carried him forward to good a maine : he had sea-roome to inlarge himselfe in the choice of good.

4. There was nothing with-

out to stop *Adam* in what he would. The Divell might offer a temptation to *Adam*, but he could offer no compulsion: he might see, if he could perswade him, but he could not force him. When the serpent spoke with *Eve*, if she had resisted him, he would have gone from her. For *Adam* had the soveraigne dominion over the creatures, the Divell only usurpt it. *Adam* had nothing within, nothing without to hinder him.

The fourth thing in the description is, that it was *after a mutable manner*. The meaning is, *Adam* was able, as to chuse any good which God had revealed, and performe it, so to entertaine any evill, and commit it. It was with *Adams* liberty as with a  
paire



paire of scales that are equall; if you put more into the one then the other, you will easily make the one sinke and the other rise: so *Adam* was in an even poize, he might be carried to good, if hee would exercise that power he had; and he might turne himselfe towards evill, if hee would abuse that liberty he had.

For the opening of this, two questions may be scanned.

*Quest. 1.* What was the ground of the manner of this choice of good and evill in *Adam*?

*Ans.* It lay in the nature of *Adam*, and flowed from that mutability which was in the nature of *Adam*, who was a reasonable creature. Though nothing could force *Adam*

Eccl. 7. ult

to turne from a good course, yet there was a mutability joyned with his liberty, that he might turne himselfe from God. *Solomon* having discoursed of the deceit of a woman, supposing it demanded whence it came? He answereth, *I know, that God made man upright, but he sought out inventions*: inventions were of his owne devising, not of Gods ordering. Nothing in the world could compell man to doe it; but hee *sought out* crooked wayes. This was intended in the two Sacraments, that *Adam* had, *Gen. 2. 9.* the Lord set two trees in the garden: first, the tree of life, to intimate, that as verily as he saw that tree, so verily, if he loved God, hee should live for ever; and secondly

condly, the tree of knowledge of good and evill, to wit, if hee did eat of that fruit, hee should know what it was to have the image of God, and what to bee deprived of it. These two Sacraments intimated, that God had set life and death before *Adam*; hee might chuse the one, and refuse the other. Our Sacraments signifie not so. Baptism signifies our implanting into Christ, the Lords Supper signifies our growth in Christ: but in the Sacraments of *Adam*, the one shewed a possibility he had to live, the other the possibility he had to dye. This mutability was no part of the liberty of *Adam*; for it destroyed his liberty: but it was a quality, that did accompany the condition of *Adam*.

Gen. I. I.



*Darknesse was upon the face of the deepe.* The text doth not say, God created darknesse, but it did accompany the creature naturally: so did this mutability accompany *Adam*. Immutability belongs to God onely, and therefore *Job* saith, he found no steadfastnesse in his Angels: mutability therefore belongs to the creature, as a creature.

*Quest.* But how did this stand with the perfection of *Adams* nature?

*An.* Marvellous well, without any disparagement to the image of God; nay, he could be no other. It was no sinne in *Adam* to be mutable, but that he abused all, when hee might have used it to Gods glory. It was so farre from being a blemish to *Adams* nature.

ture , that it agreed very conveniently with it. Herein appeares the difference betweene *Adams* estate , the estate of the Saints glorified, and the wicked now damned. *Adam* was to trade for an immutable condition, therefore could not have it put into his hand at first. The Saints that have fought the fight of faith, are established , and never shall doe evill , because they have performed obedience unto God through Christ: The damned , because they have sinned against God, and have withdrawne themselves from his authority, are immutably evill ; for God hath separated himselfe, all his holinesse , and the meanes of grace from them, and delivered them up to the power of sinne,

sinne; as who should say, Take them, all ye crue of cursed abominations, and carry them headlong to will evill eternally, and perish everlastingly. *Adam* was to trade for this immutable condition before he could have it; first he was to fight before he could conquer: And as he was not immutably good, so hee could not be immutably evill. As it is with a man that hath an estate left him; if he will trade with it, he may live; if hee spend it, he may lye in prison: so it was with *Adam*. Again, had God established and confirmed *Adam*, he should have prevented all opportunities of the manifestation of his justice in condemning, and of his mercy in pardoning. Had hee been immutably good,  
none



none could have been punished, because none had offended, none could have beene pardoned, because none had sinned.

*Quest.* But why was this freedome to doe good imprinted on *Adam*?

*Ans.* Because without it, *Adams* obedience could not have beene acceptable: *The Lord loves, as a cheerfull giver,* so a cheerfull performer of service. It is the Apostles rule, *The Lord accepts a willing minde.* If a man grudge to give to a poore man, God flings his gift into his face: a willing minde makes the service acceptable. All Gods servants must be Volunteers, not prest. As *Deborah*, *Jud.* 5.4. *My soule is with those that offer themselves willingly.*  
We

2 Cor. 9.7.

Joh. 4. 34.

We abhorre it in our servants when they come to their worke as a Beare to the stake, and will God accept it at our hands? All the offerings of God must be freewill offerings. Thus our Saviour did, that knew how to please God, *Psal. 40. 8. I am delighted to doe thy will, O my God, and thy law is within my heart.* He comes not off with murmuring, but saith *It is my meat and drinke to doe thy will.* When you are at a feast, you can sit at it houre after houre; so if our duties be as our meat and our drinke, they will not be tedious to us. *Eph. 6. 7.* Wee must *serve God with a good will*: It is an unseemely thing, to cause God to distaine for his service. God will have his praise out of a proud

proud heart : but then God honours himselfe, we honour him not. The Devill himself will do duties after this fashion. In *Job 1.6.* it is said, the Devill came also. He would have been ranging and raging about the world, but God made him come also. *Mar. 5.* *We know that thou art the Son of God :* God wrested a confession out of him. It is not acceptable, when we are halled to duty ; the Devill doth so : the service that God accepts is done willingly. *Thou shalt serve the Lord with a glad heart,* and be carried on full sayle in the wayes of godlinesse.

2. Had not *Adam* had a freedome to good, he could not have beene punished for sinne : for he that constraines another



another to do an evill action, is to be condemned. If a man should compell another to strike a man, hee that forced him ought to be blamed: a man cannot be blamed for what he cannot avoid. Now that *Adams* sinne might bee punished, and his service accepted, it was necessary hee should have ability to chuse good, and refuse evill; wherefore the fault was *Adams* in falling, and not Gods.

Justifie  
God concerning  
*Adams*  
fall.

*Use* 1. Hence we learne to justifie the Lord, and let the fault of *Adam* lye upon himselfe and his posterity, as his owne fault. The Lord gave *Adam* ability to doe what he should; if therefore he did not what hee might, he is to be condemned, the Lord to be justified. It is in vaine for thee  
to

to plead, that thou canst not doe thy duty : The Lord knowes I carry a body of death about me : I confesse it is so, but whole fault is it ? *Esa. 3. 11. Say unto the wicked, it shall goe evill with him, for hee shall receive the reward of his owne hands.* Your owne hands framed your owne ruine. *Prov. 1. 28. They shall call, but I will not heare :* they might reply, This is a hard chapter : But what saith the Text, *they would none of my counsell,* therefore they shall eat the fruit of their own waies. This must cut off all pleas; remember *Adam* had liberty, and thou in him. Thou shalt bee satisfied with the fruit of thine owne planting, and God will fill thee with the fruit of thine owne devices.

The

The malicious man shall have malice enough in hell, and shall for ever hate God, and for ever be tormented.

Againe, it should still our repinings against God ; vaine it is to snarle against the Lord. The Lord did not assist *Adam* : yet there was no fault in God : for *Adam* had freedom of will without any opposition , and thou in him ; therefore thy bloud be upon thine owne head, God is to be justified. You sought out inventions ; if therefore you have what you seek, the fault is your owne. *Psal. 51. 4. I was shapen in iniquity, and in sinne hath my mother conceived me.* Thou O Lord art cleare, it is my iniquity that deserved it. *Matth. 13. 21. Whence came those Tares?*  
*The*



*The enemy hath done this.* So say thou, I confesse my mind is blind, mine heart is corrupt, whence came these Tares? the Lord sowed good seed; if therefore I am uncleane, the envious man hath done it, therefore acquit the Lord for ever.

Hence wee may see, whether we ever had this image reprinted and restored Where ever the Image of God is, there is freedome. If ever found grace bee in thee, thou shalt find thine heart unshackled, and set at liberty to close with the Lord. 2. *Corin.* 3. 17. *Where the Spirit is, there is freedome*, and an heart carried willingly to do the service God requires. It was that that our Saviour proclaimed. *Isaiah* 61. 2. *an acceptable yeare,*

*Use 2.*

To know whether Gods image be restored.

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yeare, it was that was typified in the old Law by the yeare of Jubilee, when the servant was free from his Master, the Debter from his Creditour: so Christ came to preach the yeare of Jubilee, that all poor drudges that have been slaves to Sathan, and indebted to Gods justice, should be freed from the guilt of sinne in justification, from the slavery of sin in sanctification. In *Act. 8.* when *Peter* was in the towne streets, he perceived hee was *not in a dreame*, but it was a thing reall: so it is with thy soule: Canst thou finde that God hath knockt off thy fetters? then thou mayst know, this is a realitie, not a dreame of grace. If *Peter* had dreamed he had been out of prison, and had been fettered in  
the

the morning, hee would have knowne hee had been in a dreame : so thou hast dreamed that God hath renewed thee; Are thy fetters of sin on thee? then it was but a dream, indeed, and when thou awakest by death, thou shalt see thy selfe bound up in chaines of darknesse. *Psalms.*

45. 17. All the sonnes of God are *Princes*; all Gods servants are *free-men*, 1 *Cor.* 7. 22. If thou art Christs, thou art a free man, to be carried uncontrollably to good: though sinne and Sathan conspire against thee, they shall never overcome thee, but thou shalt still be victorious.

*Qu.* But what shall we say of many that seeme holy, whose sinnes clogge thim heavily?  
Where

Where was Saint *Pauls* freedom, when hee was led captive, as hee speakes of himselfe?

Of the captivity of sin in the godly.

*An.* A man may be led captive, and yet be free too. This freedom in captivity appeares in three things.

1. Though many times by the violence of Occasions, the Saints are surprized, yet they have hearts to approve of the good, they cannot do. This is that Saint *James* speaks of, *Chap. 1. ult.* If a man, saith he, hath Religion, and sweareth, and rayleth against Gods truth, hee deceives himselfe; but *this is pure religion to keep a mans selfe unspotted.* Looke as it is with a City besieged, when it is taken, the enemies make those that are in the city sweare to their King; if now  
a man



a man resolves to take his death, rather then the oath, he keepes himselfe unspotted from treason. So Sathan by long siege transports the heart unto the commission of evill; yet the soule keepes it selfe untainted, when it chuses the good it cannot do. *Dent.* 22.25. if an adulterer offer a rape to a Virgin, the sinne is his that forced her, it lies not on the party forced: so Sathan in a sort forceth the soule to the commission of evill: if therefore thine heart beare it as a burthen, the fault is Sathans and not thine.

2. Yet the soule takes part with the word against both the temptations, that would inveigle it, & the corruptions, that would toyle it. As it approveth all good, so it joynes  
sides

sides with the word against all evill. *Rom. 7.15. I doe the thing that I hate.* The spirit lusteth against the flesh; the heart is resolved to die in the quarrell: though it cannot prevaile as it would, yet it will fight as it can. *2 Cor. 13. 8. I can doe nothing against the truth.*

3 The soule gets the upper hand of evill. *David* was never adulterous more, *Peter* never denied his master more; the soule not onely reformes infirmities outwardly, but subdues the distempers inwardly. *1 Ioh. 5. 18. Hee keepes himselfe, that the evill one touch him not. Rom. 8. 2. The law of the Spirit sets a man free from the law of sin and of death.* *Sathan* saith, Thou mayst be full of malice and spleen:

spleen : the law of meeknesse  
saith, I will not bee full of  
spleen: so also the law of hu-  
mility takes off the law of  
pride. *Hee that confesseth and  
forsaketh his sinne, shall finde  
mercy* : the same phrase is u-  
sed, Gen.2. *The wife shall for-  
sake father and mother.* The  
woman forsakes, First, the  
place and company. Second-  
ly, the authority of father and  
mother. Thirdly, shee is not  
to perform what service they  
will require, but what her  
husband requires: so the soule  
must forsake the house of sin.  
If thou wert married to  
Christ, thou wouldst loathe  
the place, and abhorre the so-  
ciety of those that goe down  
into hell themselves, and lead  
others with them. I say, if a  
man were married to Christ,

PRO.28.

13.

H

hee



hee would not bee under the authority of corruption, but being delivered from the bondage of sinne, will utterly forsake it.

To get liberty, labour for holinesse.

*Use 3.* The third Use is of exhortation. The former truth should force every soule to imploy the best of his endeavours to gaine this holinesse. Will any man be a free man? let him be an holy man. Bee sure of the one, and thou canst not misse of the other; and where the one is not, the other cannot bee. Liberty should bee like a load-stone, to draw us to it. Nature hateth slavery; then if we would bee freed from it, let us get holinesse. Experience teaches, that the poor bird will beat her selfe to death, rather then be kept in a Cage. What

poor

poor shifts men in captivitie  
take to bee freed from those  
that are hard taskemasters o-  
ver them, our often Briefes  
shew. Wee are all captives,  
taken by the policy of Satan;  
Let us make a gathering out  
of the stock of the prayers of  
Gods servants; and let thine  
owne prayer bee, Oh guide  
and direct mee how to get  
power against my corrupti-  
ons. How carefull are men to  
purchase the liberty of a Cor-  
poration, and how highly doe  
they account of it when they  
have it! In Acts 22.28, *Saint*  
*Paul* saith; he purchased to be  
a free man of Rome *with a*  
*great summe.* What slavish  
hearts have wee then, when  
we may be incorporated into  
the body of Christ, and will  
stick for a little? Goe and  
H 2 sell

*The chief  
captaine*

sell that you have, what ever it cost you, that you may bee free men in Christianitie. Christ saith, *Joh. 8. 32. If you continue in my words, you shall be free*; To continue in Gods word, is to submit to the authority of the truth; for if we doe thus, we are free. *Rev. 6. 2. And I saw, and behold a white horse, &c.* The white horse there, is the truth. It is called a white horse, because of the purity of it, and it prevails wheresoever it comes. Would you be free? then let the Word prevaile in you. Is it not every mans desire, that when the strength of corruption, and the violence of persecution presse in upon him, then to be conquerour of all? Labour then to get this image of God, and you shall  
bee



be above all things, but God,  
and be carried on incontroll-  
ably in a good course.

§. 7.

**N**OW wee proceed to the  
image of God in the affe-  
ctions of *Adam*, as love, joy,  
delight, sorrow, feare, which  
are seated in the sensitive  
soule ; for all sensitive crea-  
tures have them. The poore  
creature feares the whip ; and  
the creature againe, sports and  
delights it selfe. Now these  
*Adam* had, and in these was  
the image of God.

Of Gods  
image in  
the affe-  
ctions.

*Qu.* What was the image  
of God in the affections of *A-*  
*dam* ?

*Ans.* It appeared in that  
serviceable subjection, sweet  
agreement, and submission  
which they did yeeld unto

What it is

H 3

holy

holy will, and right reason. The Understanding directed what should bee done, the Will imbraced that, and the Affections yeelded serviceably to the command of Reason and Holinesse. Herein appeared the difference between these affections in *Adam*, and in other creatures. The creature is carried by the rule of appetite ; the horse rusheth into the battell, the wild asse snuffeth up the winde. The Psalmist saith, *Bee not like the horse and mule, which have no understanding, Psal. 32.* Here was the excellency of *Adam*; that wisdom that God had imprinted in his understanding, that holinesse that hee had implanted in his will, commanded his affections, and they did sweetly yeeld there.

Psal. 32.

thereto. *Adams* soule was like a well tuned instrument, all the strings (the affections) being rightly tuned, make a sweet harmony. In a well governed common-wealth, the Councel directs, the King enacts lawes, and the subjects obey: so there was wisdom in *Adams* understanding, and that counselled; there was holinesse in the will, and that commanded; and all the affections were like loyall subjects, imbracing what reason and holy will commanded. In this common-wealth there were no traitors; no, in *Adams* heart there were no tumultuous disorders, as now we finde; but what the reason said, and the will chused, that the affections embraced.

*Quest.* Wherein doth this

H 4

sub.



subjection discover it selfe?  
How shall wee see *Adams*  
affections submitting to rea-  
son?

*Ans.* In foure particulars.

Wherein  
the affe-  
ctions sub-  
mitted to  
reason.

I. The affections of *Adam*  
were willing to entertaine e-  
very command which wise-  
dome and holinesse gave. The  
affections are but so many ser-  
vants that attend on the un-  
derstanding. *1 Pet. 5. 9. Bee*  
*sobber and watch* : There is a  
sobriety required in the soul;  
namely, a man should not la-  
vish out his affections on o-  
ther things, and so unfit him-  
self to be under the subjection  
of the Truth. This sobriety  
was abundant in *Adam*; he  
had a sweet easinesse and soft-  
nesse of affection, like waxe, to  
take the print of Gods Seale:  
whereas it is with our affecti-  
ons

ons as with drunken servants, who, when their Masters call them, are not themselves: for there is a drunkenesse in mans heart, when it is inordinately carried with too eager a pursuit after vaine things; & though reason commands, yet it obeyeth not. *Adams* affections were in a sweete frame: for if God revealed any command, love embraced it. *Ephes. 6.15. Having your feet shod with the preparation of the Gospel of peace.* The feet are the affections; the shooing of the feet, is the preparing of the affections to entertaine all the conditions of the Gospel of peace. A man that is shod, is fit to goe a journey: so when the affections are thus shod, they are fit to walke in any way that God

H 5      requires.

requires. Since *Adam* lost this sobriety of affections, what awkwardnesse doe wee finde to duty ! when a man should love an enemy, how hardly is hee brought to it ! when a man ought to reforme a sinne, what a difficulty is there in it !

2. They were speedy in the performance of what was injoynd them. A wise understanding could no sooner reveale a duty to be done, but they ecchoed answerably, This all of us would have. *Psal. 40.* mark how speedy Christ was in performing of duty : *Behold I come, thy law is within mine heart.* And *Psal. 27.8.* *The Lord saith, seek yee my face :* and his affections answered, *Thy face ( Lord ) will I seeke.* Also in *Psal. 119.*



4,5. Gods voice saith, *I charge you diligently, keepe my Commandements*: and they eccho again, *Oh that our wayes were made so direct, that we might keep thy Statutes!* 1 Pet. 1. 13. *Gird up the loynes of your mind.* And in Luk. 12. 35. it is said, *Let your loynes bee girded about, and your lights burning.* The loynes of our mindes are our affections. They are compared to loose garments, such as they wore in the East Countries, which they girded up, when they went on a journey. Our affections hang like loose garments about us, wee must gird them up, that we may with more speed goe in the pathes of Gods Statutes. Thus David prayeth: *Set mine heart at liberty, that I may runne the wayes of thy*  
com.

*commandements.* But we find the contrary : for though many times the minde so yeelds, that the course is holy, yet what a base wearinesse hangs on the heart ! what flow hearts have we ! how doe we draw our loyns after us ! We feele this ; and the ground of it is the want of Gods image.

3. They continued in the speed they made. *Adams* affections were to hold themselves in an holy bent, without warping. Wee finde the contrary. In *Gal. 6.* the Apostle saith, *Bee not weary in well doing.* Sometimes a man is hot at first, and then his affections coole ; this is the bane of Religion. Hee *was* holy ; so they may say of a man-devill, an Angell of light. But *Adam* was able to hold himselfe

selfe in a right pitch. This *Dauid* prayed for, *Psal.* 51. 12. when he had wounded his affections, *Oh stablsh mee with thy free spirit!* as if he should say: Time was, when I did love thy Word, mine heart did feare evill, and I did hate uncleannesse; but now, how unstedfast are my affections! therefore *stablsh mee with thy free spirit.* If you finde your hearts giving way to any base lusts, you shall finde them easily giving back from holy duties. *Rev.* 2. 31. *Thou hast forsaken thy first love:* O woe to that declining condition; that those who heretofore expressed forwardnesse in a good course, and could cry for mercy as for life, are now key-cold: But *Adams* affections were able to keep themselves



selves in full strength : and so did the Saints of God. *Num. 14. 24. Caleb followed God fully. Psalm. 63. 9. My soule followes hard after thee.* Hee pursued God with eagernesse, as the creature the prey. *David* stands not still, nor delays, but pursueth ; and as the phrase is, (*Esa. 51. 1*) *follows after righteousness.* Thou that hast a stubborne heart by nature, if thou beest once righteous, thou wilt then follow after meeknesse.

4. His affections were in an orderly tractablenesse to the rule of reason and holinesse. Reason and holinesse gave not only direction to the affections, but moderation in all things, and upon all occasions. The affections would not bee carried out of order  
nor

nor measure upon any thing,  
nor stay longer then they  
should upon any object. An  
Embassador goes no farther  
then his Commission, stayes  
no longer then his Commis-  
sion gives leave: so reason and  
holinesse were the comman-  
ders of *Adams* affections; they  
received a command there-  
from, and went no further  
then reason and holinesse al-  
lowed them. It is lawfull for  
a man to love the world; but  
no more then reason and ho-  
linesse allowes: if God should  
say, I will take away these  
things from thee, love and joy  
should willingly part with  
them. The souldier, if he be  
loyall, when the Commander  
biddeth battell, hee goes;  
when hee soundeth a retrait,  
he returnes home againe: so  
the

the reason and will sanctified, were the commanders of *Adams* course. When reason and holinesse saith it, a man may delight in the things of this life ; but when they say, grieve no more for the losse of them, the affections should yeeld to the command of reason. It is quite contrary in us ; a mans affections, though they are set upon a lawfull object, yet they goe so amaine like unruly colts, that they cast the rider : delight and desire out-bid reason, and sometimes transgresse the bounds of honesty, most commonly of holinesse. It is marvellous hard to have our affections at command. *Lot* goes into Sodom, and God could not get him out againe , but that the Angel was faine to carry him out



out by force : so when a man gets into Sodom, lets loose his affections on shoppe, or children, or the like, oh what an hard matter is it to say, No more of that ! But *Adams* affections were so ordered, that if reason should say, Love that now, and then leave it ; hee would love it now, and leave it then. *Philip. 4. 12. I know how to abound, and how to bee poore* ; his meaning is, if God would bestow these things, he had an heart to love them ; if hee would take them away, he was content to leave them. *Job 1. 21. The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord* ; whereas wee sit *Rachel-like*, disquieted, because our comforts are not.

*Use 1.* The first Use is of  
exami-

By order  
in thy af-  
fections,  
esteeme  
what  
grace  
thou hast.

examination. A man may here plainly perceive what measure of grace hee hath, and whether hee hath any or no: See what tractablenesse there is in thy affections, to submit unto the authority of holinesse. So much boysterousnesse as thou findest against the evidence of reason, and frame of holinesse; so much corruption there is in thy heart. I speak this the rather, to take off the conceit of many, who use to commend a man in this manner; Hee is an holy man, but that hee hath one fault, hee is as dogged as may be: it is but a poor commendation. So much boiling as is in thine heart, so much want of grace is there. He is a good Christian (they will say) but wonderfull outrageous:

ragious : surely then there is but little good in him. The servant is stubborne against his Master, the master againe is quarrellsome for every word : if there bee grace in these, it is well ; yet there is a great deale of the want of Gods image upon such a soule : 1 Cor. 3. 3. *When there are strifes and envyings amongst you, are ye not carnall ? When the heart is boysterous and full of envie, is it not carnall ?* There is a great deal of rubbish in thy heart, which grace, if it were there, would remove. The Philosopher observes, that all stormes are here below in these baser bodies, there is none of them in the highest heavens : so, hadst thou an heavenly heart, all thunderings and lightnings, all



Gal. 5. 22.

all crosse, dogged, and malicious distempers would bee gone, there would bee no newes of them. *The fruits of the Spirit are love, meeknesse, &c.* But when men runne a-breast, the Master his way, and the Servant his way, where are the fruits of the Spirit? Are ye not carnall?

*Ob.* But may not a man by education or misery bee tempered, and cooled from these things?

*Ans.* Yes, he may have the ruggednesse of his affections smoothed, and the edge of furiousnesse blunted. But though a man may have these somewhat abated, and want grace, yet if a man have these, it is somewhat suspicious, whether hee have grace. There may bee a root, and yet

yet no blossomes, and yet it is certaine, where there are blossomes there is a root. If a man expresse envie in his life, there is sure a treasure of it in his heart. If there be so much filth in the streames, there is more in the fountain : if there be good in thee, there is but a little.

Here we may also see, whether wee have any truth of grace : judge of it by the works. No fire but will burn: fire will heate the whole house ; so grace will frame the whole soule. Art thou able to tame those jarring affections, and to stifle them ? Art thou able, when they would transport thee, to allay them, and bring thy soule to a calme frame ? Then it is a signe thou hast grace. God  
is

is the God of order, not only in the Church, but in the house, and every where. If thou canst master those boysterous affections, that they may be subject unto wisdom and holinesse, then it is certaine, there is some grace in thee.

*Quest.* But are not the best men troubled with passions and distempers?

Differences of distempers in the godly and others.

*Ans.* There are such in the best, upon whom the Lord hath beene pleased to look graciously: but they are in a farre different manner in them, then in the wicked. Their spots are different: *Deut. 32. 5. Their spot is not like the spot of my children:* as who should say, the Saints have their spots, and the wicked have their spots; but they are



are not the same. The spots of the purples are dangerous, but the spots of the plague are deadly. The wicked have the spots of the plague; the Lord have mercy on them, they are but dead men. Though a Common-wealth bee subject to conspiracies, yet a wise King can discover them; but when there is no King, (as in Israel) every man doth what he list: so in the heart of an ungodly man, corruptions do what they list, they make him as proud, and as covetous as they list. The Saints have many mutinies in their hearts, yet they have a wise King, a gracious will that quells these, and submits to God, and the power of his grace.

The difference between the distempers of the Saints and

and the wicked, appeares in three particulars.

1. The Saints make those distempers and unruly affections which lye upon them, their greatest burthen; it is their heart-smart, though other sins are greater: and the reason is, because they break the union between God and the soule, and they breed a distance between Gods good Spirit and it. 2 *Cor.* 12. 7. God suffered Sathan to buffet *St. Paul*, which was some distemper, and provocation to sin; now this made him grone and sigh to the Lord, yea, it brought him on his knees thrice. As it is with an enemy, if his use bee to come suddenly upon a Towne, a wise Captaine will gather his forces together to hinder his designs:

designes: So must the Saints, because their corruptions surprize them suddenly. These make them cry out, This will be my bane; the least sin will damne me as well as the greatest; *I shall perish one day by the hand of Saul, &c.* whereas a carnall man maketh nothing of these, but beares all with a Pish, it is not such a great matter as some make it: I confesse I am passionate and cholerick; but I would I had no worse to answer for, and the like. Oh, how doth this argue a gracelesse heart, that can thus digest gracelesse courses. A toad will feede upon poison; but if a man take two or three drops, it will kill him: it is a signe thou hast a toadish nature, that canst digest these lusts. *Gen.*

1 Sā. 27. 1.



25. ~~25.~~ ult. Esau went away carelessly, when hee saw that hee lost his birthright. I confesse, it is possible for a carnall heart to grieve for these distempers, but it is either when a man hath monstrously befooled himselfe, or when conscience flies in his face; What, you go to heaven? Therefore a man on these termes may crouch, not because of sin, but of disgrace, or the sting of conscience, that lies in his bosome.

2. The Saints, when they are thus, it is but a pang, they come to their cold temper againe, and they then will welcomly entertain the word, and desire that it would discover their sinne. A gracious heart cares not what the man bee that discovers his sinne, whether he bee friend or enemy,

my, whether a good man or a bad man. Hee lookes not at the man, but at the goodness of the command. *1 Sam.*

*1. 17. Eli*, when he had been indulgent, and the Lord threatned him for it, hee saith to *Samuel*, *Hide nothing from mee.*

*1 Sam 3.*

*Jonah* being in a fullen fit, forsakes Gods command; but this is but in a push; in cold blood hee is otherwise.

*David*, that had the heart of a Lyon, he would not leave a man alive in *Nabals* house;

yet *Abigail*, a woman, makes him say, *Blessed be thou, & thy*

*Chap. 25.*

*counsell*: here was a gracious heart, that could submit to the counsell of so mean a person.

But a wicked man cannot abide to have his corruption crossed: they are so incorporated into it, that they cannot

live without it : This was it that made the young mango away sorrowfull. They mur-  
mure against their instructers,  
as the Hebrew said to *Moses*,  
*Exod. 2. 14. What, wilt thou*  
*slay mee, as thou didst the E.*  
*gyptian yesterday?* Let every  
cup stand upon his owne bot-  
tome ; what have you to doe  
with mee ? &c. A wicked  
man may bite the lip for the  
present, and say, I thanke you  
for your counsell ; yet he will  
goe away, and fit you an evill  
turne. But the godly come,  
and acknowledge plainely,  
These passages and grace can-  
not stand together, and there-  
fore they will submit to the  
truth with all their heart. A  
wicked man will use all  
means to undermine the truth,  
and misconstrue it ; and if any  
man



man will joyn side with him, hee will fly out desperately : but if hee cannot avoid it, hee will (like the dogge) bite the stone ; if hee cannot have his will of the man, hee will owe him a grudge. The Saints will say, *The Word of the Lord is good*, strike here at this sin, smite home.

Esa. 39.8.

3. The Saints are not only carefull to have their sinnes outwardly mortified , but their lives reformed ; they do not complain of this and that, and yet maintaine it : no, hee that is burthened with sinne, will part with it. *Luk. 2.8.* When Christ came, *crooked things were made straight* : not onely mountaines were brought low, but *rough things* were made *smooth* : So in the Saints of God, there is not  
I 3 onely

onely a new tongue, to talke of religion; but a new heart, and new affections. It is possible for a godly man by the power of tentation to bee led aside, yet you shall alwayes finde him on the mending hand, and so in conclusion forsakes sin. I do not say, he will bee now and then drunk, and the like; (for we doe not read of those, that after they accustomethemselvesto gross sins, do ordinarily rise again;) but I speake of some boysterous distemper which breaks out, yet I say, hee will bee of the mending hand. As a man in an Ague, when nature growes strong, his Ague will leave him: so if a man bee overtaken with these, if grace grow strong, hee will leave them, else hee erres from the nature

nature of true repentance. You know what God calls for, when hee requires repentance, *Isa. 1. 24. Cease to doe evill, learne to doe well. Jer. 26. 3. Isa. 55. 7. Let the wicked forsake his way, and the imaginations of his heart.* This is repentance; this the Saints have done, as holy *Job* speaks, chap. 34. 32. *If I have done iniquity, I will doe so no more. Psalm. 18. 23. I have kept my selfe from mine iniquity. Gal. 5. 24. They that are in Christ, have crucified the flesh with the lusts thereof: the flesh is sin, the lusts thereof are the violent distempers thereof; hee that hates sinne, kils these. Can any man kill the roote, and the blossome flourish? so, can the roote of sinne bee killed, and the fruit*  
I 4      thrive?



thrive? It cannot be. Again, morality can make a man somewhat qualified, and cannot grace much more? Shall a Heathen bridle himselfe, and not a gracious man? That cannot be. But a wicked man gives way to, and continues in his course without any amendment, and that's the reason why they fall to day, and fall to morrow, and continue in it. *Jer. 8. 6.* He takes fast hold of iniquity, and rusheth into it, *as the horse rusheth into the battell*: for a man customarily, usually to bee transported with these boisterous distempers, this is the spot of the wicked; no righteous man can alwaies bee thus: for hee hath not that depth of wickednesse in him; yet upon some occasion hee may  
and

and doth fall into sin. You see how the godly are, and how the wicked behave themselves. The wife railes, and the husband, out of a kind of sottish *Nabalnesse*, if any thing fall crosse, makes the wife and child pay for it. This is ordinary, these are the plague-sores of our townes; also the servant, if hee be admonished, then hee flies out, and warning must bee given presently to be gone. These are the spots of profession now-adaies.

*Use. 2.* It is a word of instruction, That a gracious heart brings most quiet to a mans life: that takes away the greatest troubles: that is most peaceable. Nothing can trouble a gracious heart, unlesse hee trouble himselfe.

Grace,  
ordering  
the affe-  
ctions,  
brings the  
most qui-  
et life.

It is not the blowing of the winde that shakes the earth; but the wind is got into some hollow of the earth, and the shaking comes from within: so, when there is envie & malice within, these breed hatred without, and these shake our holds: whereas, were these removed, were a man quiet at home, hee should never be troubled from without. It is not a mans condition, but his corruption that breeds discontent; therefore *St. Paul* saith, *I can abound, and be poor*; hee had quiet within him. Looke, as it was with our Saviour, *Math. 8.* when the winds arose, hee commands them to cease; so it is in the Lords power to rule these distempers: nothing under heaven can quiet a man thus  
enra-



enraged, but grace. Goe to God to take away thy unrulinesse. Grace makes a man on Gods side, and therefore there can bee no dissention: if God takes away any thing, the good soule is content ; if hee will have any thing, the soule yeelds it, and so here is no trouble.

§. 8.

*Quest.* **W**Hat was the image of God in the body ?

Of Gods image in the body.

*Ans.* I answer two waies :

1. Negatively, The image of God did not consist in the body of man, so as to bee in the flesh and bloud, bones and sinewes ; and the reason is double.

Wherein it stood not.

1. Because if the image of God consisted in these, then other

other creatures should have the image of God : but other creatures, though thus qualified, have not the image of God, but only *Adam*.

2. God is a Spirit, *Joh. 4. 24.* and consequently, Body implies rather an opposition. There is no proportion betwixt a Spirit and a Body; *Luk. 24. 38. A Spirit hath not flesh and bones.* This is against the plea of the Papists, that make the image of God the Father like an old man; the reason they give, is, because man had the image of God, and therefore wee may resemble God by him. I answer, If flesh and bloud be not the image of God, then there is no ground to resemble God thereby. *Isa. 40. 14. To whom will yee liken mee!*  
To

To frame an image of God,  
is to commit a great sin.

*Quest.* Where was then  
the image of God in the bo-  
die?

*Ans.* In that framable-  
nesse, whereby it was moved  
by the reason, will, and affe-  
ctions, and so did expresse the  
vertues of them. A mercifull  
heart doth expresse it selfe in  
a bountifull hand. So *David*,  
*Psal. 45. 1. My tongue is the*  
*Pen of a ready writer*; his heart  
indited it, and then his tongue  
did speak it.

In what it  
was.

*Psal. 45. 1.*

*Quest.* Wherein doth this  
framableness appear?

*Ans.* In two things.

1. The framableness of  
the body to act the service  
that wisdom and holiness  
required. The parts were  
not stiffe, nor stubborn, nor  
weary,



weary, but in a readinesse to act what wisdom required. But wee finde it otherwise in us : *St. Paul* himselfe complained that hee was clogged with it. When a man is distempered, either sicke, or weak, there is a wearinesse in holy duties. The body is then like a darke shop, in which a good workman may cut his fingers. When the body is full of noysome humours, it is but an ill shoppe for the soule to work in : but this was not in *Adam*.

2. There was a fitnessse in each part for its taske. The eye was fit to see, the tongue to talke, &c. So that it is observed by *Galen*, though hee were an heathen, yet considering the frame of the body, he fell in admiration of it ; so that

that hee professed, that it was not possible for a naturall cause to bring forth such an effect. *Rom. 16.8. Yeeld not your members instruments to unrighteousnesse.* He calls the members instruments. The Devill oftentimes tunes the tongue, and hee seeth out of an adulterous eie: yea, his malice vents it selfe in an unruly tongue. Looke againe in the 19. verse, and there it's said, a mans members should be *servants to holinesse*, tooles or instruments that should bee under the power of God. In a tool, there is both the metall, and the making, as in a saw or axe; so there is in the parts of the body, which are tooles serviceable to wisdom, and the power of holinesse, that they may work their works thereby.

thereby. An hand is a toole, whereby the mercifull heart may deale mercifully. Wee say, in such a case, Here is a gracious tongue, a chaste eye, &c. so the hand is the Almoner of a mercifull heart : so that this image of God in the body, is wide from that of the Papists.

Q. What's the reason of this?

A. This: Because it was not only requisite, that God should instampe his image inwardly, but that it should bee exprest outwardly, that others might see it, and glorifie God in heaven *Matth. 5. 16. Let your light so shine among men, that they may see your good works, and glorifie your heavenly Father. 1 Pet. 2. 9. Shew forth the vertue of him that hath called you out of darknesse.* Here-



Hereby is Gods honour promoted. *Eph.2.9. We are the workmanship of God, created unto good works.* When men see anothers excellent workmanship, they say, This man was a skilfull workman: So Gods workmanship is seen in you, when another reviles, and you are patient to beare. When hee is impatient and utters words of reproach, the wicked stand by, and say, I marvell how you can suffer it: This is rare workmanship to them. When the wicked challenge godly men, and say, What do they more then other men? The answer is, They feare an oath, their soule abhorres the least sinne; goe thou, and do so: they are willing to heare a reproofe, doe thou likewise. But when a wretch-

wretched man comes to lye on his death-bed, ready to go out of the world, aske him then what hee thinkes of the Saints ; oh, sayes hee, that I might dye their death. Thus wee see, it is requisite the image of God should bee in their bodies.

Murder  
an hai-  
nous sin.

*Use. I.* This Use is for instruction. Hence wee observe the hainousnesse of the sin of murder, as being that which defaces the image of God after a vile manner. What greater evill can there bee ? He that clips the Kings coyne is a traitour ; but if a man maimes the body of a Prince, every man thinkes no punishment is enough for him. That creature, for the creation of which, there was a consultation ; that creature, upon whom the image

mage of God was imprinted, on whom all the works of the Trinity were expressed, of the Father in Creation, of the Sonne in Redemption, of the Spirit in Sanctification, which was the master-piece of Gods workmanship, to blemish that image, and overthrow the workmanship of God therein, what sinne more hainous ! It is therefore called a crying sinne, as it was said to *Cain*, *Gen.4.10. The bloud of thy brother cries up to heaven* : Murther calls for vengeance, and will have no nay, *Gen.9.6. Hee that sheds bloud, by man shall his bloud be shed*: because God made him after his image, therefore God pursueth the malefactor with unconceivable horreur of heart. The reason is not only



ly because of the unnaturalnes of it, (though that bee great, for, Lions and Lions, Tygers and Tygers will lie together;) but herein also appeares the vilenesse, in that all the attributes of God are up in armes against a murtherer, because they have all been wronged. Drunkennesse wrongs sobriety, adultery wrongs chastity; these sinnes wrong particular graces only, and a drunkard may honor God by sobriety, as hee hath dishonoured him by drunkennesse; but murther defaces the image of God, never to bee recovered. There was a gracious tongue, but when it is murthered, it will never speake more; a wise head, but now will never plot businesse more.

Grace in  
the heart  
appears in  
the body.

*Use. 2.* Hence wee see the  
spreading

spreading nature of grace. Wheresoever holinesse and righteousness is, it will discover it selfe. If it bee in the soule, it will appeare also in the body. It is with grace, as *David* speakes of the Sunne, *Pf. 19.* wheresoever it comes, it casts in its beams : so it is with the sun of grace, it goes into every crevice of the heart, and every practice of the life : there shall bee no work of the hand, no walk of the foot, but grace will frame it. Men thinke grace is confined to a corner ; sweare they doe grossly, but they have a good heart to God-ward : no, if thy heart be good, thy life will be good ; if holinesse bee there, the instruments will be in tune. Others conceive, grace meddles not with mens practice,

practice. No ? Grace will meddle with every occasion. In *Isaiah* 3.16. the Prophet speaks of proud women, who walk with stretched forth necks and wanton eyes, walking and mincing as they go ; even such things grace will reforme. *Psal.* 131. 1. *My heart is not haughty, my looks are not lofty.* *Rom.* 16.16. *Salute one another with an holy kisse:* even our very salutations must bee holy ; hence grace is compared to leaven, *Mat.* 13. 33. When the oyle was poured upon *Aarons* head, it ranne downe to the skirts of his garment : so it is with grace, it descends to a mans apparel-ling, and speaking. Grace frames and fashions every thing. *Hos.* 4. 6. *His smell shall be as the smell of Lebanon.*  
Leba-

*Pfal.* 134.



Lebanon cast forth an odorous smell, like a boxe of balme; so that as a wretched man leaves a stench behinde him, so an holy man leaves a sweet smell of grace and holinesse.

*Use. 3.* We see hence how to get a conversation well ordered. Get the image of God inwardly, and it will expresse it selfe outwardly. As the springs of a watch are, so the wheeles goe: so if there bee a principle of holinesse within, thy whole course wil strike proportionably. The husband complaines the wife is contentious; wilt thou have this reformed? it is not chiding will do it; bring thy wife under the meanes, and get holinesse into her heart, and then the outside will bee amended:  
So,

To order  
thy con-  
versation  
well, get  
Gods i-  
mage into  
thy heart.

So, it is not enough for a man to fall out with himselfe, because hee hath abused God, and dishonoured his profession ; this is not the way, get an holy heart, and all boysterous distempers will depart away. Let the fountain be pure, and the streames will not be polluted ; let the root bee good, and there will be green branches.

## §. 9.

Of Gods  
image in  
respect of  
the crea-  
tures.

FROM all this follows another thing, & that Divines call the *outward image* ; and that was the dominion *Adam* had over the creatures.

*Quest.* What was this rule and dominion ?

What the  
dominion  
over them  
is.

*Ans.* It was a soveraign dispose of the creature, to further his service to God, as he saw fit.

Two things are in the description.

1. A soveraigne dispose over the creature, I meane, the beasts of the field, the birds of the aire, and the fishes of the sea. These were *Adams* journey-men. He could have called for the horse to wait on him, &c. so the text saith, Chap. 2. 20. For *Adam* was not to have dominion over the Sunne, or the Heavens, or the Waters, but over the sensible creatures.

2. I call this a supreme, or soveraigne dispose, because it was allowed him by God, for next him, hee was above all creatures. When *Pharaoh* had preferred *Joseph*, he saith, I onely will bee above thee. So God only would be above *Adam*, but all creatures should

K

bee



bee at his dispose.

*Quest.* Wherein doth this dominion discover it selfe?

*Ans.* In three particulars.

And in  
what.

I. *Adam* had a supreme right and title unto the creature: hee might in way of equity challenge service from it. Usurped authority is tyranny, but when a man hath a right title, this is true sovereignty. Though God gave this to *Adam*, yet it was equall he should resign it, if he required it of him. *Adam* was like a Steward in a noble-mans family, unlesse the Master giveth him authority, hee can have none; so it was with *Adam*: but since the fall, wee can challenge nothing. *Dan. 9.7.* *To thee belongeth mercy, but to us shame.* All that wee can challenge, is our owne  
fins,

sins, and our owne sorrow. If therefore God would arme creatures against us, he may. What God will doe for his mercy, is one thing; what we can challenge, is another.

2. *Adam* had skill and cunning to order the creature, and so could dispose it that way, whereby God might receive most honour. He had a sufficiency in him to rule; for when God sets a man of government in a place, hee furnisheth him with ability. 1 *Sam.* 10 9. When God called *Saul* to be King, he changed his heart; and when hee took his Kingdome away, his spirit went from him. A Generall must not onely dispose himselfe, but the Army: so *Adam* had cunning given him to dispose the creatures.

3. Hee had authority and power to awe the creatures, and uncontrollably to command them in what he would. *Gen. 9. 2. The dread of you shall fall upon all creatures :* But wee are rebels against God, therefore the creatures goe against us: the wilde beast destroyes one, the horse kils another: The creatures durst not doe so to *Adam*, but if *Adam* commanded any thing, the creature would performe it. *Gen. 2. 13. Adams* naming the creatures, implied his ruling over them; They knew their names, and would come at his call. Those creatures that God named, *Adam* had no dominion over. *Adam* could not command the Sun to stand still ; but the living creatures would neither oppose



pose his command, nor stand still and not doe it, when hee commanded.

The second thing in the description, is, that this was to further the service of God, not to abuse it. The creature was to serve man, as far as he served God. As it is with a Vice-roy, the King makes him as himselfe; but he must doe no more then his Commission: so *Adam* was to rule over the creatures; but God gave him a Commission, he might doe no more then whereby he might honour him.

*Quest.* Whence comes it, that *Adam* must have this dominion?

*Answ.* Because all these creatures tend to those ends for which God made them: Now the creature being

Why granted to *Adam*.

made for *Adam* to use, hee must have dominion over it. The creature could not come to his end, unlesse *Adam* brought it on. All creatures have a desire to come as neare God as they can; hence all creatures are uncessant in motion; as the sea runs continually, &c. The creatures therefore would willingly bee guided by that man that is ruled by the Almighty. *Hos. 2. 21.* When God had brought home the *Jewes*, and received them into covenant, all the creatures come to serve them. The creatures are suppliant to God to serve a faithfull man. The heavens send their influence to the earth, and the earth to the corn, and the corn strengthens man, and man must give all to God.

2. Because otherwise *Adam* might have had some excuse for himselfe, or plea for his sinne, if he had broken Gods command: had the creatures opposed him, or beene wanting to that supply he needed, *Adam* might have pleaded with God, I confesse, I knew what thou requiredest, but these creatures hindered me: I commanded them to be helpfull, but they would not, and that's the cause why thy lawes were transgressed. As it is with the Steward that hath received command from his Master, if any duty bee wanting, the fault is laid upon him; it is in vaine for him to say, others would not doe it; for he had power to compell them: so *Adam* was left without ex-



cuse, he wanted nothing that might be required.

A shame to  
have lost  
power o-  
ver the  
creatures.

*Use* 1. From the consideration of the great command we had, wee should bee ashamed of what wee want. It should amaze us, for that abasement wee have put our hearts into by our sins. Wee had a command, and supreme right to all the creatures; but we have forfeited this right, & are put out of office; we were Stewards, but now are become drudges. All creatures contest against a sinfull man, and become masters and tyrants over him; the fierce adder stings one, the mad dog bites another, nay, a fly, an haire many times is made a meanes to destroy him, that had dominion over all creatures. As it is with a traitour,  
though

though hee were of never so high a place, yet if hee commit treason, he loseth his life, and his goods are confiscated: so wee, having been traitors, have lost, not only our lives, but our dominion over the creatures.

*Quest.* Wherein doth this losse of right appear?

*Ans.* In three particulars.

1. No man since the fall can challenge, as his due, the use of the least creature; so that if a man receive punishment from Gods hand, hee hath no more then hee deserves. God may take away a mans life, then much more every thing that shores it up. *Lament.* 3. 22. The lamenting Church naming of their sins, quarrell not because they have not this, nor that; but

mark how they speak, *It is of Gods mercy that wee are not consumed.* God commanded *Abraham* to slay *Isaac*; if God should make every Father the executioner of his owne child, hee required but what hee might. Whatever thou hast besides hell, is mercy; if we had dropped out of our mothers wombe into hell, and there been roaring, while now we are seeking to God, it had been just; for unto us belongeth nothing but shame and confusion.

2. A man now defiled with sin, hath not skill and ability to improve the benefit of the creature to the right end of it; and this is a great losse. The divine right of *Adam* was seated mainly in this, He could improve the creature to the best



best advantage. God doth not bestow any good upon a man, that hee may abuse it in the service of Sathan; hee vouchsafeth not any blessing to this purpose : yet if God give us wealth, wee are ready to say to the wedge of gold; Thou art my God. *Tit. 1. 15.* *To the impure all things are defiled.* Each man, though the blessing be never so great, yet if hee be sinfull, hee abuses it. *Haggai 2. 13.* If he which is uncleane touch any thing, it is uncleane. Such is the vilenesse of our wicked hearts, that whatsoever blessing wee enjoy, it is uncleane unto us. A filthy stomack will turne the best meats into noysome humours : so a sinfull heart turnes the best blessings of God into the dishonour of his name.

name. What is better then the goodnesse of God ? yet a carnall heart will *despise* that.

3. It goes against the creature, nay, it is a grief to the creature to serve a wicked man. It is a grieffe, as I may so say, to the bed to lodg an adulterer; it is a grief to the drink to feede the drunkard, that feeds his lusts.

This service to them is not a duty the creature oweth, but a vanity it undergoeth, *The creature is subject unto vanity.*

That is said to bee vaine that attaines not his end; a mans labour is vaine, when hee attaines not what hee laboured for: so the creature was made for good; but when it is perverted, this is the vanity thereof: therefore the text saith, it doth this *unwillingly*. Hence

in *Lev. 18. 28.* the Land is said

Rom. 8. 20

Rom. 8.

said to *spue out her inhabitants*, as a naughty stomack does meat : therefore also the *stars fought against Sisera*, *Judg. 5. 20.* The Lord is the *Lord of hosts* : if the Generall be offended, the souldiers must joyn side with him : so when wee went from God, all the creatures tooke up armes against us. *Job 5. Thou shalt bee at peace with the stones of the field.* It is Gods mercy to curbe the creatures, else they would bee all up in armes ; Christ makes all the creatures on a good mans side ; but hee that is rejected of God, all the creatures are at deadly fewd with him : I say, were it so, that man had that divine right which *Adam* had to the creatures, they would not disobey his command. We see there-  
fore



fore our great slavery, for all creatures would arme themselves against us, would God permit it.

Blame thy  
selfe, not  
the crea-  
tures, fai-  
ling of  
their ser-  
vice.

*Use 2.* Hence wee learne how to carry our selves in the dangers wee feare from the creatures, to wit, do not look at the creature, but at our owne sins, and there lay the blame. This is a marvellous usuall sinne, that in the failing of the creature, wee fall out with it. If the beast faile in travelling, men fall to cursing; Doe not so, lay thine hand upon thy bosome, and say, I am the cause: had not I deceived the trust God committed into mine hand, the creature had not deceived mee. Sometimes, God arms the creatures against a man, and the creature so takes head  
that

that the bit cannot curbe it : the horse slayes one, the oxe another ; I say, when you find this that your subjects rebell, do not rail at them, but blame thine owne sinne, and reason thus ; I confesse, the creature may doe so ; for how many commands have I had from God, and none would rule me, wherefore it is a wonder the creature takes not away my life ? *Numb. 22. 23 Balaam smote the asse, and God opened her mouth, and she said, Was I wont to do so ?* as if she should say, It was not my fault, thou sawest not Gods wrath. When you find hurt from the creature, imagine you heard it say, The time was I stooped, but thy sinnes have made God to set me as a souldier against thee.

*Rom.*

§. 10.

*Rom. 10. 5.*

Of the co-  
venant  
made with  
*Adam.*

**H***ee that doth these things  
shall live.*

The excellency of *Adams* condition appeares in two things.

1. In the *Image* of God upon *Adam*; we have spoken of that already.

2. Concerning the *Cove-  
nant* made with him. In wch  
wee will discover two things.

1. The nature of it.

2. The seales and sacra-  
ments of it.

The nature and substance of it is discovered in the words of the text, quoted out of *Lev. 18. 15.* The selfe same words being repeated, *Gal. 3. 12.*

A couenāt  
of works.

There is a double covenant.

1. The



1. The covenant of works ;  
and the substance of that is  
this, *Do this, and live.* Obey  
(saith God) and keepe my  
commandments, as thou  
maist, and thou shalt have  
what thou wilt.

2. There is also another  
covenant : *Adam* falsified  
this, and did not performe ho-  
ly obedience ; God therefore  
provided another means, that  
as it is *Rom. 8.* that which was  
*impossible by the law*, might  
be made possible by the Gos-  
pel : therefore in *2 Tim. 1. 10.*  
*God brought life and immorta-  
lity to light through the Gos-  
pel.* This second covenant  
is, *Beleeve, and live* : because  
thou hast not performed my  
commands, beleeve in ano-  
ther, and goe to Christ, that  
hee may doe it for thee. Be-  
leeving

And of  
faith.

leeping and living, belonged not to *Adam*; but the first covenant, *Doe this and live*; touching which, wee will propose three things.

1. To tell you what it is.
2. The reason of it.
3. The use and application of it.

*Q<sup>n</sup>.* 1. What is it?

The covenant of works described.

*An.* It is a compact between God and *Adam*; in which, upon condition of yeelding obedience to God for him and his, God promised life to him and his.

In the description are two things, which are the parties of the covenant.

1. The parties that make it; a covenant implies a covenanting, not with a mans selfe, but with another.

2. The termes of agreement:

ment : both are here exprefed.

1. The parties ; God and *Adam* : the Creator and the creature enter into an engagement one with another ; the one to obey, the other to bleffe and affift. This the Scripture fhewes us in the renewall of the covenant, *Exodus 19. 5.* *If you obey my voice* (faith God) *you fhall bee my peculiar people :* and in the 8. verfe the people answer, *Whatever the Lord hath faid, wee will doe.* This discovers unto us the covenant of *Adam*, though it were made many yeeres before. This Law oppofeth the covenant of the Gofpel, *Gal. 2. 16.* But *Deut. 29. 2.* they took another oath, that what righteous lawes God appointed, they



they would performe, and God enters into the same condition with them.

2. For the articles of agreement, they are two.

1. That *Adam* should performe obedience for himselfe and his posterity.

2. God promiseth life to him and his posterity upon these termes.

He was to obey; for God delights in obedience. *1 Sam. 15. 23. To obey is better then sacrifice.* God gives not *Adam* a charge to bee rich, but to keep his commandements, *Joh. 4. 23.* God lookes not for men of great place, but those that yeeld sincere obedience. As the master commends such an office to the servant, and saith, This is your charge; so the charge that  
God

God gave *Adam*, was not to gaine prosperity, but to obey. *Deut. 26. 17, 18. Thou shalt keep all his commandements.*

*Quest.* After what manner was *Adam* to performe obedience?

*Ans<sup>w</sup>.* The manner of his obedience appeared in foure things.

The manner of *Adams* obeying God.

1. Hee had a power and principle in himselfe, to keep Gods commandements. *Adam* had an uncontrollable liberty of will, whereby hee could begin his owne worke. He needed only an ordinary concourse of Providence, w<sup>ch</sup> God gives to other creatures. God put this stock into *Adams* hand, that he might manage the great affaires of life. But it is otherwise in the second covenant; wee must see

see our selves lost in regard of our owne ability to service, and therefore wee are bound by faith to go out to another; which *Adam* needed not. We that are weake of our selves, must fetch power from Christ. It may truly be said, that *Adam* had something of his owne. It was a debt to *Adam*, that if God required obedience, he should bestow ability on him; God could require no more of *Adam* in equitie, then hee gave him ability to discharge: but it is mercy, that wee have any thing: So that the substance is this; *Adam* needed not to deny himselfe, wee must deny our selves. Wee are dead in sins and trespasses, and therefore *it is not I*, saith St. Paul, *but Christ in mee.* Joh. 1. 16.  
We



Wee receive grace for grace from Christ ; nay, wee must waite on God, and stay his time ; for hee may as well withdraw helpe as bestow it ; but he could not doe so with *Adam* : He engaged himselfe never to bee wanting to him ; but God oweth us nothing in point of grace. Hence the covenant of doing and beleeving are put in opposition. *Gal. 3. 12. The Law is not of faith* : the meaning is, beleeving in Christ is not the performance of the morall Law. He that beleeveth, faith, I can doe nothing ; *Adam* might say, I can doe all things. I say, Beleeving in Christ is not a performance of a worke of the Law, but of a worke of the Gospel. *Ephes. 2. 8, 9. By grace yee are saved through faith,*

*faith, not of your selves.* If any one had been saved by his owne works, as *Adam* might have been, hee had been saved by himselfe ; but now it is through Christ , and it is through grace that Christ assists us : this is the cause that many perish who think to bee saved by the merit of their works ; but this is crosse to beleeving , this is not going out , but continuing within themselves. *Those that are under the Law ;* that is , those that seek for life by doing, these are under the rigour and condemning power of the Law : *Those that are of Faith,* that is, those that are content to bee ruled by the power of the Gospel , they are saved by Christ. This is the meaning of that parable,  
*Gal.*

*Gal. 4. 24.* For *Agar*, spoken of there, is a type of the Law, *Sarah* of the Gospel; the Law hath children, and the Gospel children : the children of the Law are the children of bondage ; but those that are begotten by grace, are free men, free from the guilt and power of sin. If a man will come to salvation by the Gospel, hee must not come by himselfe.

2. *Adam* had sufficiencie in himselfe fully to keep the Law in the rigour of it ; *Adams* heart, and the Law were of an equall breadth and latitude. The Law took up his whole heart, and he was able to performe the whole Law. The Law was written in his heart, as in a book full written, never a white line left.

L

*David*



*David, Pſal. 119. 2, 6.* ſometimes ſaith, hee will keep the *whole Law* ; ſometimes hee will keepe it *with his whole heart*. It is not ſo with us: as of our ſelves wee are not able to think a good thought. Our faith is like a graine of muſtard-feed, mingled with imperfection, *1 Cor. 13.* *We know in part, and we beleewe in part;* our graces are mingled with many frailties. *Rom. 7. 21.* *When I would doe good, evill is preſent with me.* *Heb. 12. 1.* *Sinne eaſily beſets the ſoule.* When wee performe duties, corruption ſtands by, and croſſes it. In the beſt duties exceptions may juſtly be taken; they answer not fully the Law of God.

3. *Adam* might have challenged a recompence of reward

ward by way of justice, for his doing. He needed to crave no pardon, had hee obeyed the Law, as he was able; because there would be no fault in his performance. *Rom. 4. 4.* If a man can performe the Law, recompence is due to him *as a debt*; which *Adam* was able to doe. Hee might glory in the performance of his duty, giving also glory to God. *Rom. 3. 27. Boasting is not excluded by the law of works, but by the law of faith.* As if hee should say, Could a man doe what the Law requires, hee might boast; but the law of faith excludeth boasting: if I can do nothing but what God helps mee in, and perfect nothing but what God perfects in mee, why should I boast? A man can-

not bee saved by workes and gracetoo. *Rom. 11.6. If by workes, it is not mercy; if by grace, it is not his owne sufficiency: when wee have done what wee can, wee can challenge nothing, but beg pardon. Psalm. 130. 3. If thou, Lord, shouldest mark our iniquities, O Lord, who could stand! Adam* could have endured it; for he (I say) had no flaw in his obedience, but we (poore creatures) cannot doe this. Dost thou think to bee saved by thy services and merits? No, *Happy is the man whose iniquities are forgiven, and whose sinnes are covered: those workes cannot save a man, in which there is enough to condemne him.*

*Rom. 4.7,  
8.*

*Adam  
stood or  
fell for us  
as well as  
for him-  
self, & why*

4. *Adam* did it for himselfe and his posterity; if hee had



had kept the Law, wee had lived in him ; therefore if *Adam* broke the Law, and died, thou must also die ; this is so by all rights.

1. By the right of Nations : The Kings sends over an Embassador, hee craveth termes of agreement ; what ever the Embassador doth, all the Nation doth, because the Embassador goeth in the name of the King, who is the Ruler of the Nation.

2. Look into all Courts, what the party doth, the surety doth ; if the party falls, the surety falls : also, what the Parliament doth wee doe, because we chuse men and send them thither.

3. Look into the law of Nature ; if the Father hath a child borne long after the

bond was made, yet hee must pay the debt ; also if his father purchase land for his heire before he was borne, he must have the benefit of it. *Adam* was our Father, hee made a compact for all his posterity. *Rom. 5. 12. By one man sin entred into the world, and death by sinne.* The tenour of the compact was for his heires and executors; if hee kept the Law, hee and they should be happy : if he broke it, hee and they should be miserable. He did for his posterity, but here every man must beleeve for himselfe ; it is not the faith of thy father that will doe thee good. *Thy faith hath made thee whole*, not another mans : another mans digesting of meat cannot help thee ; so another mans faith cannot

cannot save thy soule.

*Use 1.* The first Use discovers what the great God of heaven requires of his, namely, obedience; and then it falls marvellous heavie upon, and condemns the practice of wicked men. The ground of agreement between God and *Adam*, was obedience; but obedience to God is now the cause of all jarres with men: if a man discharge his duty in obedience to God, it breeds divisions: Men are, as is spoken of *Simeon* and *Levi*, brethren in iniquitie; if they vent themselves in sinfull practices, then they rejoyce in them. All contention comes from holinesse. It is surely an argument of a malicious wretch, whom God will make an example, as he did *Cain*, 1 *Joh.*

A sinfull  
disagreement  
which is  
for holiness.



3.12. *Who slew his brother, because his deeds were evill, and his brothers good : hee loathes him, because his sacrifices were accepted ; on this root growes all the derision that befalls the righteous. So saith David, Ps. 38. 20. They hate me because I doe the thing that is right.* If a man begin to reforme his life, they bend themselves all against him. You who are maliciously bent against the Saints, mark this ; Doth God shew salvation to them, and wilt thou shew contempt ? either the Lord is to be blamed, or thou condemned. *Exod. 19. If you will obey my voice, you shall bee my peculiar people.* Hast thou then a child whose soule is awakened ? that child should bee thy peculiar treasure, before

fore all other ruffian-like children. That husband or wife that obeyeth the voice of the Lord, should bee a treasure to thee; but if when the child sets his face towards goodnesse, thou art set against him, thine heart is gracelesse. *Pf. 69. 27. Blot out their names out of the book of life. Why? they persecute him whom thou hast smitten.* When God hath smote a poor sinner, you add taunts to his trouble; take heed you bring not that judgement upon your selves you shall never be able to beare.

*Use 2.* It is a word of comfort to cheare up the hearts of all poore Christians against contempt; though their wants are many, their oppositions great, that they are accounted the off-scouring of the world:

L 5

Let

Holy persons, in league with God, may in all evils bee comfortable.

Let this bee a cordiall unto you, God will accept you, not according to what you have, but according to what you desire. Hast thou riches and honour? God likes thee never the better for them; neither doth hee like thee ever the worse if thou wantest them. *Psal. 147. 10.* God looks not at the feature of man, it is not his bravery and ornaments, it is not his silk coat that covers him, that God takes delight in, *but in them that feare him, and hope in his mercy.* Though thou hast not outward pomp, hast thou an heart to feare God? then God rejoyceth over thee, when all the mighty of the world shall bee discarded. *Acts 10. 24.* *God is no respecter of persons, but in every Nation, hee that worketh*  
*right*



righteousnesse, is accepted of him. It is the guise of men, that when one commeth in a gold ring, he is respected; but if a poore Saint comes, they disdain him. This entertainment you shall finde of the world; but know it of a truth, God loveth those that love him, and such shall bee respected when the wicked shall be cast out of Gods presence. *Jam. 2. 2, 3*  
*Micah 6. 18. He hath shewed thee, oh man, what he requires, That thou shouldest walk before him.* Reason therefore thus, It is true, I have not riches, or wealth; no matter, for God doth not require this: what he requires is obedience, and that I have.

*Use 3.* The third Use is of instruction, and it is double.

1. Hence wee may learne  
what

Take care  
to walke  
obedient-  
ly.

what care to use in walking in obedience ; this is that which gives God contentment. Do as thou canst, and God will accept of what thou dost, if it be sincere. We must not think to performe exactly what *Adam* did, but to endeavour what wee can. *Rom. 12. 1.* Give up your selves a living sacrifice to God. Would you please God ? your reasonable service shall finde acceptance. *Heb. 13. 16.* To doe good forget not, for with such sacrifices God is well pleased. *Mat. 6. 20.* This is called the *heavenly treasure* : looke, as it is with wicked men (*Rom. 2. 5.*) They treasure up wrath against the day of wrath ; the more sinne they commit, the more punishment will lye upon their soules : so doth a good man lay

lay up a treasure of holinesse. Should a man bring all the treasure of *Dives*, all the honour of *Ahashuerus*, they would doe him no good. Wilt thou appeare, and say, Lord, I have cozened so many poore, and by this means I have gotten so much wealth! No, the onely commodity that will go off, is holy services. *Blessed are they that dye in the Lord, their works follow them*; nothing in the world but works can follow a man. The services that come from a sincere heart, will go with thee to thy grave; therefore as Factours purchase things that will bee saleable when they come home, so let us now lay up that provision that will stand us in stead hereafter.

2. Hence we see how to  
carry

Rev. 14. 13



Love those  
best who  
are best.

carry our selves towards others. As good children, let us imitate our father. God loves men that obey. Let the same minde be in us, *Psalm* 119. 63. *I am a companion of those that love thee.* Hee saith not, I am a companion to those that haunt evill places, but to such as love God. *Psalm*. 103. 6. *Mine eyes shall be upon the faithfull in the land.* 2 *Chron.* 15. 2. *The Lord is with you, while you are with him.* The Lord keeps company with them that keepe company with him in holy duties. Let us be of the same affection towards our brethren, and let nothing breed division, but only the sins of others. *Zach.* 8. 23. *Tenne men shall take hold on the skirt of a Jew, saying, Wee will goe with*

*with you : for the Lord is with you. I say, let nothing breed jarres between us and others, but only their sins.*

§. II.

**N**OW wee proceed to the second part of the Covenant ; What God promises to *Adam* : Hee that doth these things *shall live*.

Of life  
promised  
to *Adam* if  
obedient.

For the opening of this, wee must treat of three particulars.

1. What life is.
2. Wherein lies the sweetnesse of the promise.
3. The universality of it.

1. What is meant by life ?  
Life is double ; naturall and spirituall : eternall life is nothing but spirituall life made perfect. Naturall life is the motion of the creature, issuing from

Life naturall.

from the joyning of the body and soule together, according to the kind thereof. The life of a tree is to grow ; of a reasonable creature to discourse. This is not meant here ; for *Adam* did thus live before and after he brake the Comandements of God.

And spirituall.

2. There is a spirituall life, which belongs to the soule in holy duties : it is called life by a similitude, and it is those spirituall workes which proceed from the whole man, the soule being united to God. As the union of the body and soule causeth life ; so the union between the soul and God causeth spirituall life. *Gen. 2. 7. God breathed into his nostrils the breath of life ; so the Lord breathes assistance : and this is spirituall life here meant,*



meant; which may bee discovered in three particulars.

I. *Adam*, out of his speciall liberty hee had, was able to put himself under the streame of Providence, and so to bee carried on to holy duties. God would have assisted *Adam*, but hee must first put himselfe under the streame of Providence: as the boat upon the streame, so would the Providence of God have conveyed *Adam*. All things were made for man, and man is next neighbour to God. Had *Adam* looked towards Gods wisdom, hee should have been quickned in wisdom: and so he might have received strength from any Attribute, if he would submit his heart to the streame of it. *Joh. 1. 16.* From Christ we receive grace  
for

Spirituell  
life discovered in  
3. things.

*for grace.* What letters are in the seale, ~~the~~ same are in the waxe; so when by faith wee look upon Christ, there is grace in him, and it is conveighed to us. *Psalm. 86. 11. Unite my soule to thee*: first the soule must be united, and then it acts from that union. *John 6. 68. Thou onely hast the words of eternall life*: as if hee should say, By thy vertue onely wee must bee strengthened. By this time God and *Adam* are met.

2. The soule of *Adam* being met with God, hence followed spiritual actions, namely, *Adam* was able to worke like God, according to his manner: the boat, and rower, and streame goe all one way. In *1 Pet. 4. 6.* a good man is said to *live according to God*;  
This

This is spirituall life, when a mans will and desire is answerable to God ; but wicked men, *Ephes. 4. 18.* are *strangers to the life of God. Col. 4. 12.* The Apostle prayeth that they might *stand perfect in the will of God. Psalm. 119. 144.* Give mee understanding that I may live. A man doth not live thus, because hee seeth as the beasts doe, or growes as the trees do, or reasons, which the devils can do ; but because hee hath an understanding to live the life of God. When *Adam* is at God, hee is where he would be. *Rom. 14. 18.* The kingdome of heaven consists not in meats and drinks, that is, in outward actions; they are in themselves neither good nor bad : but when a man is led by God to performe



forme holy duties, hee then pleaseth God in them.

3. Hee had power to hold out this blessed will of God to others, that they might love it. *Phil. 1. 20.* St. Paul prayeth that *in life and death God might be magnified.* *Adam* did hold out the glory of God, that all the world might see how glorious hee was.

*Quest.* Wherein lyes the pith of this promise, & what should *Adam* reap from this?

*Ans.* It lies in this; That God would so continue good to *Adam*, that if hee would obey God, hee would so support him with his grace, that hee should have pleased him for ever: as if God had said, If thou wilt doe what I command, I will unchangeably supply life to thee. I will expresse

The sweet-  
nesse of the  
promise of  
life, wher-  
in.

expresse it by the contrary :  
Thus it befell *Adam* ; hee  
broke the law , and therefore  
was vnder the power of sinne,  
to bee led by the force of it to  
sinne eternally , and perish e-  
verlastingly. The Lord said,  
Thou shalt not eate ; *Adam*  
did eate ; so going against the  
command, the Lord puts him  
under the authority of corrup-  
tion ; and this is spirituall  
death. So then, it is not the  
law of God that rules thee,  
but the vanity of thy mindē,  
that domineers over thy soul,  
and members of thy body.  
Contrariwise, had *Adam* plea-  
sed God, he should have been  
under the power of holinesse,  
and never have sinned. For  
God thus said to *Adam* , If  
thou will keep my Lawes, I  
will support thee , and thou  
shalt

shalt never bee subject to any evill. As it is with the damned, they can doe nothing but sinne, and depart from God daily : so contrariwise, had *Adam* performed Gods laws, God, with a full streame of immutable assistance, had carried him on daily in his service. This is the happinesse of a Saint in heaven, not only to be freed from misery and anguish, or to have joy and delight ( a man was not made only for these ) but to please God. If it were possible for a sinfull creature to carry a proud heart to heaven, hee were miserable ; but if a man have holinesse, all sweet content is his. This is but the second part of happinesse.

*Qu.* Why did God make this covenant with *Adam* ?

*Answ.*



*Answ.* Because it was the only way to conveigh an immutable condition to *Adam*. God had furnished him with all things ; nothing was wanting but immutability and constancy. Immutability is an essentiall property belonging to God, *Mal.* 3. 6. *Jam.* 1. 17. therefore it was impossible that any immutable quality should bee put into *Adam*. If *Adam* had made use of Gods continuall assistance sustaining him, though hee were in himselfe mutable, yet hee could never have changed. A glasse, though it bee brittle, yet hold it in a mans hand continually , it will never break ; so, though *Adam* were brittle, yet if hee would have kept him in the hands of Gods assistance, he could not change.

This covenant observed , had added immutability to *Adams* happinesse.

change. *Adams* obedience was an helpe hereto : had *A. dam* done Gods will, hee had pleased God ; Gods pleasure is himselfe, himselfe is immutable, therefore hee must have an immutable assistance. The damned in hell did offend God, and provoke his displeasure, his displeasure was unchangeable ; therefore he delivereth them up to the authority of sinne, to be unchangeably finfull, and perish everlastingly : so it was here with *Adam* ; Gods pleasure was immutable, therefore hee pleasing him, God must reward him answerably.

Impossible to bee  
 saved by  
 the Law.

*Use 1.* The first Use is of Instruction : it is impossible for any man to bee saved by the works of the law : Why? *He* that will bee saved by the cove-

covenant of works, must performe the conditions of the covenant: but no man can do this; for the law requires personall obedience; that is, that which comes from his owne power, and constant obedience in all things, at all times, without any failings: therefore, no man being able to do this, no man can have life by his works. *Rom. 3. 20.* By the law a man hath knowledge of sinne: now if the law discovers a mans sinne, and pronounce him guilty of death, it cannot save him. *Gal. 3. 10.* They that will be saved by the works of the law are cursed: for cursed is every man that continueth not in all these things to doe them. If a man breake the law but once, though hee never breake it

M                      more,



more, hee could not be saved by it. It is impossible for a man to keep the law since the fall, and therefore it is impossible for the law to save him. *Gal. 4. 21. Cast out the bond-woman and her son.* The law begets children to bondage; it shewes a man his bondage in sinne, and condemnes him for it.

*Adams sin  
is rightly  
charged  
upon us.*

*Use 2.* Wee learne hence not to repine at the Providence of God, not to charge God foolishly, because the sin of *Adam* is imputed to us. We have in our hearts the old Proverbe of *Judah*, *Our Fathers have eaten sowre grapes, and our teeth are set on edge.* See (saith some man) *Adam* hath sinned, and shall I be punished? Thus the soul snarles at God like a chained dog:  
Labour

Labour to quiet all such distempers. If *Adam* had performed the law, thou wouldst have beene content to have been happy : why then, is it not equall, that since he broke the law, thou shouldst bee plagued ? It was the argument *Job* used to his Wife, *Job* 2. 10. *Shall wee receive good at the hands of God, and not evill ?* So, when the heart begins to rise against God, saying, *Adam* sinned, and shall I be plagued ? Thou speakest foolishly : shall wee receive good if he had kept the law ? and shall we not receive evill, since hee hath broke it ? Are you content to partake of the mercy of Christ, and not to partake of *Adams* sinne, who stood in your stead ?

*Use* 3. The third Use is of

To live  
holily, get  
the Spirit  
of promise

direction, how to get power to carry us on in a Christian course. If thou wilt stand fast, have recourse to that which may support thee, have recourse to the Spirit in the promise. Our grace is feeble, but the Word of the Lord endureth for ever, and it will make thee to endure, *Rev. 14.*

The reason why the grace of the Saints of God is feeble, is, because they have not recourse to the Spirit. We look to our owne pits, no wonder then if the streams of grace be dry: have recourse to the fountaine, which is Christ. *1 Sam. 2. 9, 10. No man shall prevaile by his owne strength. Say, as David, Psalm. 51. 14. Stablish mee with thy free Spirit; my spirit is feeble and unconstant, but doe thou stablish*



bliss mee. *Isa. 40. 29. The strong men shall faile, if they trust in themselves : but hee that putteth his trust in the Lord, shall renew his strength like the Eagle.* Hence many a weake Christian liveth and dyeth comfortably, when as the stronger stagger all their daies; because the one trusts to Christ, the other to his owne abilities. This *David* makes the foote of a Psalme, *The mercy of the Lord endureth for ever : bee sure therefore to repose thy selfe on that most constant bottome.*

*Psal. 136.*

§. 12.

*Gen. 2. 9. And God set two trees in the garden.*

**N**OW we come to the seals of this Covenant, and  
M 3 those

Of the Sacraments  
of life to  
*Adam.*

Trees,  
types by  
Gods ap-  
pointment.

those were two trees, the tree of life, and the tree of knowledge of good and evill. They were not bare trees; but set apart by Gods appointment: As water in Baptisme is set apart to be significant to typifie spirituall Baptisme; so did the Lord appoint these for a significant end. They were naturall trees, but had a kinde of institution by God touching the termes of agreement betweene him and *Adam*.

Concerning these trees wee must enquire foure things.

1. The reason why God appointed them.

2. The nature of them.

3. The reason of their diversity.

4. The use of the whole.

For the first of these; Why they

Why ap-  
pointed  
of God.

they were appointed. I answer: God did appoint them for a double end.

1. To perswade *Adam* of his faithfulness ; that hee would put it out of question, that hee purposed seriously to doe what hee promised. Not that God needed this for any weaknesse on his part, but to condescend to the infirmity of *Adam*. When a man hath sealed to a covenant, hee cannot fly off: therefore the Lord did it to make all sure, and to fence them against the policy of Sathan, who told the woman, shee should not dye, *Gen.* 3. 5. As if he should say, God grudges at your happinesse, hee knowes, if you eate, you shall live. Therefore the Lord sets his seale to certifie *Adam*, hee seriously meant

M 4      what



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what hee had promised.

2. They were as monitors to stirre up *Adam* to watchfulnesse over his courses; and therefore these trees were *in the midst of the garden, Gen. 3. 9.* and any thing that is in the midst, wee easiliest discern. A man that lookes upon the seale, is thereby put in mind of the covenant: so did these daily put *Adam* in minde of the covenant.

2. *Qu.* What was the nature of this seale?

*Ans.* The tree of life implied two things.

1. It put him in mind of the covenant of life; and this is done by way of signification.

2. The eating of this (*Adam* having first obeyed) would have been a means to convey

Tree of  
life, why.



conveigh to him immutable assistance to eternall life. There bee divers opinions of Divines touching this ; but surely it did mainly seale the covenant; and the reason is, because life, which was in the covenant, was communicated by this tree: but life spirituall only was intended in the covenant ; therefore the seales seale life spirituall onely. It is a weake opinion of some, that thinke the tree would make *Adam* immortall, though it were after his fall. They prove it out of *Gen. 3. 22.* else why should God thrust him out of Paradise lest he should eate of the tree of life ? I answer: This word (*lest*) impliyes, not what followed, but what they conceived would follow.

Tree of  
know-  
ledge of  
good and  
evill.

Touching the tree of know-  
ledge of good and evill, wee  
are to know three things.

1. What is meant by  
knowledge.

2. What by good and evill.

3. Why it is called so.

For the first : Knowledge  
in Scripture hath a double  
sense. Sometimes it signifies,  
to bee able to pierce into the  
nature of things; as it is *Ephes.*  
1. 17. This spirituall know-  
ledge was not here meant,  
for it was not here ratified, but  
taken away.

2. It signifieth sense and  
experience. We use to say, I  
never knew what poverty  
meant. Such a man may talk  
of it, but never had expe-  
rience of the pinching of it:  
so wee say also, I now know  
what a prison meanes. Per-  
haps

haps hee knew what it was before, but that was but a bare notion ; now he hath tasted of it by experience, and can read the nature of it by prooffe. So, *2 Cor. 6. ult.* it is said, Our Saviour *knew no sinne* : hee had knowledge humane, and spirituall, and therefore knew the loathsomnesse of it : the meaning of it is, he knew not what it was by his own experience. *Exod. 4. 4.* The Lord saith, *Pharaoh shall know, that I am God* ; that is, hee shall know by experience, that I am a just God, and feele it to his cost. So, *Isa. 26. 10.* *The wicked will not learne righteousness* ; and in this sense it is here taken, to wit, for experimentall knowledge.

2. *Qu.* What is meant by good and evill ?

*Answer.*



*Ans.* Good implies two things. 1. A performance of duty to God, and pleasing him. *Micah 6. 8. Hee hath shewed thee what is good.* So *David* saith, *I love the thing that is good in thine eyes.* 2. It implies the happinesse and blessing that flowes from closing with God. As a man by chewing meate receives nourishment, so doth a man by doing good. *Psalms. 125. 4. Doe good to those that are good.*

Evill is a disobedience, and vengeance commeth therefrom by a just recompence of reward.

3. *Qu.* Why is it called the tree of knowledge of good and evill?

*Ans.* Not because in it selfe it had any vertue to cause the knowledge of good and evill;  
for

for in its owne nature it was as other trees : *Gen. 1. ult. God saw that all things were good,* and this among the rest : But because God did hedge in this tree, and forbid *Adam* to eate of it, it was therefore unlawfull, because God forbid it.

It was called thus in two regards.

1. It did signifie to *Adam*, that if hee did eat hee should die ; and so have experience of good and evill.

2. If *Adam* did eat, then through his owne sinne it was made a means to make *Adam* know, by experimental proof, what it was to please God, and what to displease him ; as you may see, *Gen. 3. 7.* They saw by the eye of their conscience their lusts overspreading

ding them, and shame following them, and that they were deprived of happinesse.

2. But why did God give these two contrary seales?

*Ans. 1.* That *Adam* might see and know his changeable estate, that hee might goe in the right way, and be blessed; that hee might not goe in the wrong way and bee cursed. Our Sacraments are to one thing; by Baptisme God entertaines us into his family, by the Lords Supper hee nourisheth us in his family.

2. That hee might make ful provision for *Adam*, that so hee should not say, If I had had this, I might have stood. For, like as it is said, *Exod. 33. I have set life and death before you*, God set the tree of life to encourage *Adam*



*dam*, and the tree of knowledge to affright him. Thus the Lord would bee wanting to him in nothing.

*Use.* The Use that will follow from the diversity of the scales, is this: Hence we learn as well to heare curses to terrifie us from sinnes, as mercies to encourage us. If *Adam* had need of this in his innocencie, that had no sinne, how much more need have wee, when the flood gates of sinne are within, abundance of bad examples without! If a man in a good and healthfull constitution need opening diet, then much more, a body that is corrupt, hath need of strong physick. If *Adam*, that was in an wholesome condition, had need of a threatning, how much more need have wee, that

Hear curses to affright frō sin, as well as mercies.

that have hearts overcharged with strong distempers, and clogged with venome and malice. This cheks the conceit of carnall persons, that think Ministers ought not to speak such terrible things; either they must bee wiser then God, or wee must bee better then *Adam*. Therefore wee should deale with our hearts as men do with the creature; though it be somewhat tame, it must have an ordinary fence; and if it be unruly, wee shackle it: So *Adam* had a well tempered disposition, yet he had a prohibition: but alas, our natures are like an untamed heifer, as they, *Jer. 2.* that *snuffe up the wind like the wild asse*, & are carried on violently into corruptions. What shall we say of these *wild asse colts*,  
as

as *Job* speaks? Ch. 11. 15. for if *Adam* had need of a chek, a thousand threatnings are too little for such wretches as we are.

§. 13.

Ephes. 5. 16. *Redeeming the time, because the daies are evill.*

**T**His verse shewes unto us the proof of a wise man, and one that doth truly take notice of all the occasions of time, whereby he will *redeem the time*. Wise men will doe so.

In the verse are two things to be considered.

1. A Dutie ; and 2. the Reason of it.

1. The Dutie: *Redeeme the time.*

2. The Reason : *Because the*



*the dayes are evill*, full of misery and all abomination, and harder times will come in the last daies : so that all wise men should store up against an e-vill day.

To redeeme is to purchase, or to buy. The *time*, that is, a season, not a distance of many houres, but a season; and that is the convenience or meeting of many helps together. As winde and tide makes a season to saile in : so when there is a faire day, and the sun shines, tha'ts a season of travelling. When there is no winde nor tide, there are indeed so many houres, but it is not a season : so in the night, there are so many houres, but not a season ; no sun-shine or light, and therefore not a fit time or season for travelling:  
But

But that is a season, when there are helps afforded of doing good.

2. What is it to *redeeme* the time? It is no where read, but it signifies thus much, To buy in the market, as tradesmen do. So should the children of God, while time, and meanes, and health, and life, and liberty is afforded unto them, store themselves with faith and ability against evill daies.

The Doctrine hence is this.

*Doct.* It is a point of spirituall wisdom to purchase the opportunities of grace and salvation at any rate.

Where helps are, there are opportunities of doing good.

For the further explication of this Doctrine, there are 3. questions to bee propounded.

1. What

Improve  
gracious  
occasions  
for good.

1. What are the seasons of grace and salvation.

2. What wee must part withall for them.

3. What course wee must take for to purchase them.

*Quest. 1.* What are the opportunities of grace?

Opportu-  
nities of  
grace ,  
what,

*Ans.* They are either generall, or speciall. Generall are such as men take in the time of their life ; here is the time of working, here is the time of doing and getting: for, *In the grave there is no wisdom, nor counsell, Eccles. 9. 10.* and there is no hope neither ; for as death leaves us, so shall judgement finde us.

*Eccles. 3.*

2. There are speciall opportunities for every business: a time to plow, and sow, and reap : so there is a day of salvation, a day of grace.

These



These seasons may bee divided into three heads.

1. When we have matter to worke upon. Then is a season, when God calls us to do good. Sometimes the Lord casts us among the poore, that wee should relieve them; the ignorant, that wee should instruct them; the wicked, that wee should reprove them. Sometimes the Lord lets us bee wronged, that is a time to use patience; and suffers us to be disgraced, that is a time to use humility, and to trample all reproaches under feet.

2. Sometimes there are speciall meanes of doing our selves good; as upon the Lords day, which is the market day for our soules, wherein God sets out his wares to sell, if men have hearts to  
come

come and buy; and such are the Sacraments, and communion one with another. See how men do in worldly matters, so do you in spirituall: one man sels cloth, another man corne: so should Christians: Thou shouldst give thy brother a word of humiliation, he should give thee a word of comfort, as thou standest in need of the same.

3. When the Lord enlarges the hearts of his children, as hee doth many times, that is another opportunity; take hold of it: when the Lord strikes, strike thou; when the Lord moves, move thou. As when thou hearest the Word, and art convicted by it, and thy heart begins to move; oh then, that's a season. Make hay while the sun shines: follow

low the blow, and breake thy heart, and humble thy soule ; for that is a speciall and a spiritual opportunity for good to thine own soul. Or sometimes, when thou art in thine owne private chamber, and the door shut, and the candle out, and the curtaines drawne about thee, then call thou to minde thy sinnes, and the many abominations thou hast committed ; oh then humble thy soul, and break thine heart, and blesse the Lord for that opportunity.

*Quest. 2.* What must wee give for these opportunities of grace and salvation ?

*Answ.* What will you bestow ? This is Gods market day ; if you will bid like a chapman, you are like to have them. I will tell you what you

With what  
wee must  
part for  
them.



you must give, and I will set downe the price in three particulars.

1. A man must part with all his finnes and corruptions; and a man may doe that upon as reasonable termes as may be: for a mans sins will never doe him good but hurt, and therefore he ought to forsake them.

2. ( If it please God to set his commodities at so high a rate, then ) wee must forsake all the comforts of this life, rather then lose salvation. Not only pleasures, and profits, and delights; but meate, drinke, and apparrell, if God will have his wares so deare. Wee must part with all kindred, friends, and all, yea, life it self, if occasion should serve. But sometimes the Lord is so merci-

mercitull , and the market goes at so low a rate , that a man may have both the comforts of this life , and the means of grace and salvation too : but if the Lord require these , then we must let all go. *Phil. 3. 7, 8. I count all things drosse and dung , yea, dogs-meat , in comparison of Christ.* Wee must part with all for Christ , and bee willing to suffer for him , if God require. I count all *dogs-meat* , saith S. Paul , I count all these things nothing : *A Pharisee of the Pharisees , a Jew , circumcised the eighth day , yet I account all these but dung. Mat. 19. 27.* There when Christ called his Disciples unto him , Peter said , *Master , we have left all , and have followed thee : What therefore shall bee to us ?*

σκυβαλα.

N

He

Hee answered, *Yee that have followed mee in the regeneration, when the Sonne of man shall sit upon the Throne of his glory, even yee shall sit upon the twelve thrones, &c.*

So that you that are content to part with all, house and land, silver and gold, friends and acquaintance, and follow Christ, in the regeneration, all things shall be restored unto you. Christ saith unto the young man, *Follow me : I pray* (saith he) *suffer me to bury my Father :* No, no (saith Christ) *Let the dead bury their dead ; but follow thou mee.* So, when our hearts hang after commodity and profit, and wee are loath to part with them, which indeed are but dead commodities & dead profits : they say, they will heare and attend



attend afterward : oh (I say)  
*Let the dead burie their dead,*  
attend thou here.

3. Wee should bestow the  
best of our labour, and our  
continuall endeavour about  
these things. Wee must not  
think that the Lord brings us  
up for nothing but to live as  
we list, and to spend our time  
about what we please ; no, he  
will make us seek for mercy,  
and downe on our knees, and  
beg for it, and make us be glad  
that wee can have it too, and  
bee wonderfully thankfull for  
it. *Phil. 3. 13. One thing I  
doe, but leave all the rest, for-  
getting that which is behind,  
and pressing forward to that  
which is before, to the reward  
of the high calling in Jesus  
Christ, if by any means I might  
attaine unto it.*

*Ob.* Is this the price ? Yes :  
But then some may object,  
and aske, May a man of him-  
selfe purchase salvation ?

*Ans.* No, no, nothing so :  
Man cannot deserve it at the  
hands of God. No merchant  
can get a commodity, unlesse  
hee layes downe something  
for it : so it is here ; unlesse we  
part with sin, and pleasure, and  
the like, we cannot have these.  
And these are the rates that  
God hath set on his wares ; &  
that 's the reason why they  
are called purchasing. As a  
man cannot have commodi-  
ties unlesse hee *purchase* them,  
unlesse hee payes for them :  
just so it is here ; wee cannot  
have these, unlesse wee buy  
them at these rates that God  
hath set downe ; and that is  
called purchasing.

ἐξ ἀποε-  
ξουσίας.

Now

Now when wee come into the market, that wee may buy those things wee want at the best hand, observe these foure rules (wee are all carefull to buy at the best hand, most care ought to be taken for the purchasing of grace and salvation).

Rules for  
buying at  
Gods mar-  
ket.

1. We must runne betimes to the market, wee must take the day before us, wee must seek after the means of grace and salvation, and seek it in the first place. Wee must know that there is no buying, but in the market, and all men that need, repaire thither; and wee must rise betimes in the morning, and be at the opening of the market. In the little country villages, you know, there are no markets, nor no commodities that wee need; if a



man stands in need of a commodity, it is to bee had no where but in the market, thither he must repaire : just so it is here; In every town there is not fasting, and praying, and preaching, then you must goe where it is : so that if we have not means at home, wee must seek for them abroad. When *Josephs* brethren wanted corn in the time of famine, they went to *Joseph* their brother, for hee had laid up some for them : There is corne in Egypt, there is praying and preaching in such a towne, there you may buy corne. Ye should use all meanes, and take all paines to heare the Word; and though men scoffe at you, yet tell them that market-men must doe so. *Dan.* 12.4. *Many shall run to and fro,*

*fro, and knowledge shall be en-  
creased. 2 Chron. 11. 16. It is  
said there, that the people for-  
sooke all, and went up to Jeru-  
salem to sacrifice to God. Many  
times a man goes four, or five,  
or fixe miles to a market: I  
confesse, a man might make a  
shift for a while without a  
market, by borrowing of his  
neighbours; but a man cannot  
live without a market long,  
no, not the best gentleman in  
the countrey: so a gracious  
heart cannot live without the  
Word. Mat. 24. The text  
saith, Wheresoever the dead  
carcasse is, thither the Eagles  
will resort: so it is with the  
Saints of God; if there bee  
any Eagle-minded, they will  
resort thither where Christ is  
taught, and there seeke for  
Christ, as the Eagles for the  
carcasse.*

carcasse. If he be a dung-hill sparrow, then he will be content to live among the flies : such men can live whether there bee any market or no ; whether there bee fasting or praying, or no, they care not. *Isa. 2. 3.* The people there say, *Come, let us goe up to the mountaine of the Lord, to the house of the God of Jacob, that hee may teach us of his waies.* Each man calls his neighbour; *Come, let us goe to the market, or to the faire : so should the Saints of God ; Come, let us goe unto the house of the Lord, unto mount Zion, &c.* There are a generation that are content to have commodities cryed at their doores, & will not come out for them to buy them : oh, surely such men never knew the want of grace.

As



As they must come to the market, so they must come *with the first*. *Pro. 8. 34.* We must waite at the gate of *Wisdom*: we should bee with the formost in the towne, not stay, as many doe, till halfe Gods service is past. *Psalme. 103. 4.* *My soule* (saith *David*) doth even waite untill the morning watch: so wee should wait all opportunities to be first in the Church, and tarry till the last. When *Peter* was to come to *Cornelius* his house, *Act. 10. 24.* before hee came, they were all there. A good husband, or a wise merchant will goe betimes to the market, goe, and stand at the townes end, and see what good cattle comes in, and what good penny-worths may be bought; so that by this means he hath all

the best before him, and seeing all the good penny-worths, will let none goe out of his hand. Oh that yee were as wise for your soules, as you are for your bodies, to come betimes ! He that comes betimes, hath the chiefe, all the holy petitions, sweet promises of the Gospel, and uses of instruction, admonition, reproofe and comfort : But for a man to come late, when the prayers are finished, and the Minister hath tooke out his Text, and hath delivered such points, and such Doctrines, he loses all the benefit of them ; and why ? he came after they were delivered : as when the dayes of Fasting were, wee came at the last duty, when as many sweet prayers and heavenly petitions had been put  
up

up to the Lord ; and what is the reason you got no benefit by them ? oh, you lost your market : you must seek to the means with the first.

2. When you are come to the market, you must *attend upon it*. You must bestow your selves upon the meanes that God hath bestowed upon you : you must come for some good end. A wise man, as hee comes to the market betimes, so when hee comes there, hee attends it : hee will not stand hanging about stalls, or slip into an ale-house, (yea rather, an hell-house ;) but he will attend his businesse, and see how the market goes, and observe the penny-worths ; hee will see the choice things in the market, and will not let a good penny-worth passe his hands :



hands: so should a good Christian bee attentive, and listen, & not suffer any choice thing to slip from him. You must attend the market; for you go upon life and death, upon salvation or damnation; therefore do not lose your market. *Rev. 3. 2. Bee watchfull*: let not a good penny-worth goe out of your hand, but *hold it fast*. A wise merchant sees a commodity, and layes hold on it, and will not let it goe; hee will cheapen it, and will not let it goe out of his hands for feare he should lose it: so, when the Word meets with you, hold it fast; oh, that's my sin (say,) and that belongs to me. *Pro. 4. 13* The text saith, *Lay hold on instruction, let her not goe, keep her, for shee is thy life*. Deale with it as men do  
many

many times with a commodity ; if they set on it, they will have it what ever it cost them. Oh that men were thus set upon Christ ! that they would resolve, hee should bee theirs, whatsoever he cost them ! oh that our hearts were thus set upon the means ! When the Lord hath shewed thee the necessity of them, and God hath revealed himselfe, oh, I say, hold fast there, let not that opportunity goe : it will be a marvellous folly if thou dost, and it will deprive thine heart of much benefit ; nay, thou maist lose thy soule by such dallying ; when you have time and opportunity, and yet lose it, sure it is for want of attendance. Likewise, the children of God must pray privately, besides this, for they have

have private sins as well as other sins. Attend not, looke not after temptations, but attend upon the means. Many men, when they come to market, wil fall about their homely occasions ; that which they should doe at home, they doe in the market : just so it is here ; when the Minister is preaching, then they are reading, or praying, or conferring ; oh this is a sinfull thing ; you must doe your owne businesse at home, and not neglect the opportunity before you.

3. *Wee must lay aside, yea, lay by those that are the best commodities, and most necessary. Wee see Trades-men need many things ; but those things that are most profitable and necessary, they will be sure to have ; and if their*  
purse



purse will reach and hold out, they will buy other things afterward. Hee will buy bread now on the one side, and cloth on the other side : bread hee must have for his family to feed them, and cloth hee must have to cloath them ; and if his money will hold out, then haply hee will buy some lace, or a rattle for his child: So I say, you have the choyce of all favours , and of all mercies ; now provide that which is most necessary ; *First seek the Kingdome of God, and the righteousness thereof, Mat. 6. 33.* This is the maine thing : it is of necessity that the soule should be saved. What is here meant by the *Kingdome of God* ? Some say , It is the kingdome of glory ; others, the kingdome of grace : but  
how

Rom. 10.  
17.

how can a man seek the kingdome of glory, but first hee must have the kingdome of grace before that of glory ? And how shall a man attaine to this ? The Lord hath vouchsafed it to none, but to those that do seek it in his ordinances ; it is to bee had by the preaching of the Gospel of grace. Was there ever any man ordinarily converted, but by the Word of God ? for *Faith comes by hearing*, &c. This Word is the word of the Kingdome ; first seeke that by which faith is bred, by which Christs righteousness is made ours ; make this sure to thy soule : for this is that you cannot be without ; this is that which *David* desired, *Pf. 7. 4. This is that I will require, Lord, (saith hee) that I may dwell*

*dwell in the house of the Lord, and see thy face in the beauty of holinesse. You make little of the preaching of the Gospel, and never regard it; but David was glad of it: O Lord (saith hee) One thing I have desired, whether I have health or no, life or no, I care not, but one thing (Lord) I crave, that I may see thy face in the beauty, &c. For this did Christ commend Mary; Martha, Martha, thou art cumbred about many things, and much businesse, but Mary hath chosen the better part, that shall never be taken from her. Whether is the soule better then the body? A child of God will say, The soule is best. Whether is prayer better then profit, heaven better then earth? if prayer and heaven bee the better, then*

Lu. 10. 42.



then let the earth stay, let commodity stay, let profit stay, let heaven and salvation be served first. This dashes the dreames of many men, that will not stir out of their shops. though they may well bee spared; will rather lose the Word of God, then lose the profit of six-pence. Oh see now, come, and lay these things together, and see the difference between them.

*Ob.* But some will say, they will have them; but lay them by yet, and afterward they will bargain.

*Ans.* But deferre not the time: Now, what will you give for them? Me thinks I heare mens foules say, O mercy, mercy is worth a thousand worlds. Oh, what availes it to be rich and miserable? hono-  
noura-

nourable and accursed ? You little ones, what say you ? Do not you wish for mercy ? O mercy, mercy ; without mercy we are for ever wretched ; oh, it is mercy that wee live, and are not sent quick to hell. But now, will you buy it ? you shall have it cheape enough. What will you give ? (Now wee come to the maine) You must give as the market goes, and on Gods termes, for you must not thinke that God will save you with wishing : Oh, no, no, he will not. But now, Will you buy them ? Then bid faire : you must part with all your sinnes, away with the proud heart, and away with the world and the pleasures thereof. Now see how the world replyes. First young ones reply, We have no wit, nor

nor understanding ; well, you must beleeve , else you must perish. The old man sayes, I am weake and feeble ; well, you must get faith, or else you must perish too. Now you know the price of it, you must provide to pay it. *Mat. 13. 44.* There it is said, *The wise merchant, when he found the pearl, went and sold all that he had to buy it : That was a great price. Thou must sell all to buy this :* if thy lust bee as deare to thee as thine eye, thou must part with it ; if thou hast a proud heart, thou must downe with it ; if a man have a faire estate, and so many hundreds , and such lands, and such and such wares in his shop, if God require it, hee must part with it all. The drunkard must part with his cups, and the whore-monger



monger with his queans : un-  
lesse yee doe part with these,  
ye cannot have Christ ; this is  
the price of it. Returne to me  
an answer whether you will  
have it, or no, that I may re-  
turne an answer to the Lord,  
that hee may preserve it for  
you. See that of *Judas, Acts*  
*12.24.* He would rather have  
the 30 pence ; yea, he would  
betray his Lord for it, and he  
had it : but hee came againe  
with horreur of conscience,  
and threw it away, and threw  
away himselfe too ; for hee  
went and hang'd himselfe,  
and now hangs in hell for e-  
ver. It is an easie matter for  
a man to tell over his money,  
but not so easie to make the  
heart willing to part with it :  
but if you will not part with  
it now, there will come a time  
at

at the day of death , and then the covetous man will say, Here, take my money that I have got by oppression; and the drunkard will say, Here, take my cups. Then ( I say ) now part with them ; be wise merchants, part with them now, and the match is made: Then now resolve. Is it mercy (saith the soule)? then it is enough, Lord take all, though I never see a good day more: if it be mercy, then Lord take all ; my God I will have, my God I must have: so that now the decree is set downe, what ever it cost I will have it, *Act. 11. 23.* and now I see the commodity is faire, and the offer is kind. As a merchant, if he have a great stock, some in corne, some in household-stuffe, and land, and cattell, if  
hee

he sees a bargaine, he will sell all that hee hath ; yea, leave himselfe neither shoppe nor house, and all to buy this purchase : so I beseech you, play the wise men ; here 's a deale of time spent in eating and drinking, and sleeping, and recreating, and apparrelling, and company-keeping, and bowling, and vainethings : Play now the wise men, now God must have time, prayer must have time, and now a stubborn heart will aske a great deale of time to batter down ; many a sigh, and many a tear, and many a prayer ; now no more apparrell then will serve the turne, &c. What a deale of tricking and trimming there is for the body ! It might fare well with the soule, if it were but served as our sinkes are  
many



many times : what wathing and scouring have they ? Away with this tricking and trimming if you doe not leave it, it will cost the setting on, if God require more then this. Be wise for your foules ; if you have not time enough, then put off your pleasure ; nay, and put off the world too, nay, put off friends, put off all, sell all. No marvell indeed, though many men say, I marvell how such a man lives, and runs up and downe so much : oh, let them know, there is a purchase in hand that will well requite both his paines and cost. Doe not then stand higgling with God, and break off for a little odd money. For many say, I would serve God, but my friends will forsake me ; and I would come to  
Gods

Gods house on the week day,  
but the boyes in the streete  
would laugh at me. I say, why  
will you dodge with God in  
this manner? Wil your friends  
save you? When you lie on  
your death-beds, and your  
consciencs accuse you, and  
you cry out, Now friends save  
mee: they cannot; for they  
may perish, and you too. Oh,  
away with this dallying with  
God. What if your Landlord  
frowne on you? what if your  
father forsake you? Resolve  
thus. What though I have  
the frowne of men? I have the  
favour of God. What though  
the world be gone? yet hea-  
ven is my comfort; happines,  
that's not gone: Then say, I'll  
dodge no longer with God.  
Saint *Augustine* stuck fast to  
his corruptions, yet *To mor-*

row Lord, and to morrow hee would leave them, and yet he prayed against them, and at last hee read the place in the *Romans*, *Lay aside chambering and wantonnesse, &c.* and then he said, *Why not to day Lord?* and so strooke through the bargain. You see the commodity, if you will have it, speake: if you have it not, you may go away, and repent you of it as long as you live. Now I pray you answer me; Will you have grace? will you have salvation? and will you buy this, and give as the market goes? tell mee, doe not delay while to morrow. Why not to day? O let your soules answer and say, Yea, Lord, to day. Take all, onely save my soule. Come what will come, I'll have it. Then now the  
businesse



businesse is ended, the bargain is made ; go and take the condition ; it is yours.

4. *Buy not onely for time present, but for future times.* If thou hearest the Word of God now, then store for thy soule. Let this day bee a day of reconciliation; and then you may say, at such a day the Lord afforded you grace, and you bargained, and that the Lord knowes it: Keepe that by you, that when Sathan tempteth you, and saith unto you, Have you any grace? you may recall this, and say, I provided such a day against such a question, and I remember the time, place, and stone I stood on, and the Minister that spake, and the Lord is my witnesse. Oh store up: it is the part of a wise man so to  
O 2                      doe.

doe. *Iſa. 42. 23. Who attends, that hee may heare for afterward? Job. 16. 4. Theſe things (ſaith Chriſt) I ſpeake unto you, that in the time to come yee may remember them.* So yee ſee the opportunities of grace, the market day for it; then go home cheared, and, having gotten grace, keepe it by you. Hee that was content to ſell all, hee had the pearle. This will cheare you, to ſell all to get Chriſt, and keepe him by you.

In the laſt place: When the match is made; then in all other things you doe, you muſt change the property of them: you muſt now trade for grace, uſe the world as if you uſed it not, and you muſt not live to your ſelves, but to God; you muſt trade for God, and walke

walke with God. You see how you must bestow your labour and paines, else heaven will not bee had. If you aske the maner how you must seek these things ; it must be in the first place : Come to the market betimes , and see the choyce, and buy the best upon any termes, and store up for the time to come ; and then buy other things. You must seeek grace in the first place : when you are at the meanes, you must bestow your heart on the means ; and when you have seene the bargaines, lay aside those that are more necessary, and then part with all to have them ; and thus store up for the future.

And Lastly , Use all outward means no otherwise then to help you forward to speed.



To proceed ; Now wee must retaine in our callings three things.

1. Wee must use them so, that they must give way to spirituall things. I would not have trades-men so set to their callings, as that they will give no liberty for prayer, and for hearing of the Word of God. Let commodity, let profit go to the wall, rather then to let prayer and the Word to fall, and to be neglected. *First seek the Kingdome of God* : As any man will doe, if there come two men to him, if the one be better then the other, he will bid the other stand by till his betters be served : so it is here, God is better then commodity, then profit ; then let God be served first, let ~~our~~ *our* be performed first.

2. We

2. We must so use our callings, as that we may bee the better fitted to perform more duty to God. It is very fit wee should have some tast of God in our daily imployments, that we may thereby be the better fitted for his service. As a man takes a cup of sack before supper, not that he makes a meale of it, but to make way for his meale: just so, we should have our hearts more enlarged by it to performe our duties, every way to take notice of Gods favour and kindnesse towards us.

3. We must keep heavenly minds in earthly or worldly occasions; and that is a marvelous hard thing, & this is the reason that the Saints of God being snatcht away by so many worldly occasions, and so

O 4 many

many businesſes , that their hearts many times come to be deaded and dulled. But a man ſhould uſe them no further, but that his heart may bee enlarged to God. Looke what good wee finde in our trade, let us bee led by that to ſee what goodneſſe is in God, who is the fountaine of all good. When we ſee that great good , and the commoditie that comes in to us, then let us ſee the riches of God : and ſeeing this is ſo good, what ſhould wee think of the goodneſſe of God ? Let us ſee his goodneſſe in it ; for unleſſe the Lord ſmile on us, what avails it for us to bee rich ? what, to be rich and to be damned ? this is very pitifull.

But what is the reaſon men are ſo backward in buying  
theſe



these things? how shall wee doe to bring men to bid like chapmen? The reason to perswade them may bee taken from two grounds.

1. The excellency of the commodity.

2. The time wee have to purchase it.

I. To make the first plaine, these three arguments are to be taken from the commodity.

The excellency of the commodity to be bought.

1. Because the meanes of grace and salvation is a thing of as great excellencie and price as can bee; therefore in reason wee should lay downe a price for them. For the better the commodity is, all wise men will lay down answerably. The price of salvation is a great price; because there is nothing better that is or can

O 5 be

be desired. *Pro. 4. 7. Wisdome is a precious thing, but above all things get understanding. The world, honours, pleasures may be got; but Wisdome is best of all, therefore get that first. For all the things here below are vaine things, because they are lying vanities; but the Word of the Lord endureth for ever. 1 Pet. 1. 25. and that will make us endure for ever too, if wee are humbled by it. The Word of the Lord will stand by us, for it is an immortall Word, and it will make us immortall also: it will stand so by us, as it will make us live for ever, and it will cheare our soules when nothing in the world will. Phil. 2. 13. Wee must work out our salvation with fear and trembling: Now the man-*

ner how wee shall doe this, is not by making our selves rich in this world, and getting the things thereof, but by getting grace, that it may goe well with us : this is the maine thing that wee may get the love of God, to get our soules to be humbled and cast down. Now , if this bee the best, (as it is) then in all reason, it requires the greatest price. Is it so, that the Word of God will endure for ever, will stand by you and save you ? then if you give a price for any thing, give most for that.

2. As the meanes of grace is best, and of greatest worth ; so it is most necessary for us. What is the reason that men buy commodities ? Because they have need of them ; as if a man should say, This I must have,



have, and I have need of it. Gold is better then silver, and pearls then both; but bread is best of all, for all these must be left for it: a poor man will part with silver and gold, and all for bread, for that he must have. Now, there is nothing so necessary as for the soule to be saved; for if a man want any thing else, hee may make a shift; if he be poor, haply his friends be rich, and they will relieve him well; but if the soule have sinned, and is become miserable by reason of sin, oh what hope, what help but only from God! Therefore that is most needfull: without it the soule is starved & famish'd: And what though you have mony? yet your soul may perish, and goe downe to hell. What's that to the soul  
for

for a man to bee rich, or what is that to the soule to have the person applauded, and have abundance of all things, and the poore soule is starved and famish'd, and wants all things? Me thinks I heare your soules cry out, The body, that's cloathed, the house filled, and the shop, that's stored; oh, sayes the soule, I shall bee damned; all is provided for, only I shall smart for it, I shall pay for all, I shall goe to hell for it. I beseech you think of it. The time will come when you will prize mercy, and cry out for it. When thou liest on thy death bed, when thou art breathing out thy last breath, then one dram of mercy Lord, and then one dram of faith Lord; then it wil be worth a world to thee. *Mat. 23.* It is said there, the foolish

foolish Virgins cry out, Wee have no oyl, oh, lend us some; oh then, Lord, open unto us. One day the poor soule will have need of mercy. You see that it is most necessary, then buy it, lest you bee forced to borrow and cannot have it. So then there is but one needfull thing, *Luk. 11. ult.* It is not of necessity to be rich, it is not of necessity to be honourable; but oh, this is of necessity, that thy sins should bee pardoned, thy person accepted, and thy soule saved.

3. Here is a point of great christian policy, for in getting of grace and salvation, you shall get all other commodity with it, and all other good things. It is the best husbandry to buy that which will bring in most good. For all outward  
com.



comforts and contentments  
that this life can afford, they  
come all in this. As, a man that  
sees such a tree, and such an  
acre of ground, if it likes him,  
he will not go to buy that, but  
he will buy the Lordship, and  
then all the trees are his, and  
all the ground is his. So, this is  
our misery, we stand puddling  
our selves here for a little ho-  
nour, and for a little riches: go  
(I say) and buy the Lordship,  
and then all will be made sure  
unto thee. *Pro. 3. 14, 15, 16.*  
*Get wisdom, for life and honour*  
*are on her right hand, and ri-*  
*ches and pleasure are on her left*  
*hand, &c. First seek the king-*  
*dome of heaven, and all other*  
*things shall bee cast in upon you.*  
So that a good man compares  
all this outward commoditie  
to pack-thred & paper, which  
if

if a man goes into a shop, and buyes wares, he shall have into the bargaine for nothing. So here, get once grace, and then all things else you shall have into the bargaine: for *Godlinesse is great gain: it hath the promise of this life, and that which is to come, 1 Tim. 4.* You may sit and sing Care away; for all is yours, heaven is yours, the earth is yours. It is a marvellous folly in men, who take a wrong course to thrive. If you would bee rich, then *Consider your owne wayes, and your hearts, and turne unto the Lord;* for that is the way. It is not all the policie, and the carping and caring in the world that will make a man rich; for the Lord hath a veine of vengeance to waste this mans estate, and a secret plague to plague

Hag. i. 16.

plague another mans wealth:  
So now consider your waies.  
Consider, how that when you  
were carelesse of God, then  
the Lord crush'd all you did.  
Where are mens hearts, thus  
to waite upon, and to follow  
God? I say, where are mens  
hearts? if grace bee the best  
good, then labour herein.

II. Secondly, See the opportunity that God gives us to get grace. From whence we may draw two reasons. One from the shortnesse of our life: and the other from the shortnesse of the meanes of grace and salvation, by reason of our unprofitablenesse. It is our wisdom to strike while the iron is hot; the means of grace and salvation is short, and hee that dies without grace shall never be saved. Consider of  
it,

Time to  
purchase  
it, is but  
short.



it, this may bee the last time that I ever shall speake, or you shall heare: for the Lord may take away our lives, or the meanes from us. Therefore while you have time, imploy your time; for there is a great deale past, and that's gone, and cannot bee recalled againe; so that's none of ours: then for the time to come, that's none of ours, for we cannot tel whether we shall live or no; therefore onely the time present is ours. Heare therefore while you have time and means: the offer of grace is tendered: *Oh turn ye, turn ye, why will ye die!* But see what became of it; the Lord offers commodity, but 'tis not worth the buying amongst some. What saith the Text, *Mat. 23. 37. Oh Jerusalem, Jerusalem, how often would*

*I have gathered you as an hen  
doth her chickens, but (saith  
the Text) ye would not ! O let  
us not stand out with God,  
lest hee leave such an heavie  
doome upon us, as hee did on  
Jerusalem. Now your house  
is left unto you desolate.  
How often would I have re-  
ceived you, and you would  
not ! O then I say, take heed  
that the Lord doth not say to  
us, O England, how often  
would I, but you would not !  
Ye care not now for teaching,  
yee will have no instruction:  
Well, you shall not, (saith  
God to Jerusalem), you shall  
never see my face more till  
you can prize it ; yea, till you  
say, Blessed is he that commeth  
in the Name of the Lord, Ho-  
sanna in the highest. So the  
Lord may say unto us, Oh ye  
have*

have refused mercy ; but yee will cry and howle, and never shall have mercy more. How dost thou know this, oh man, whether ever thou shalt have the offer of mercy againe ? You may never have any more offer. *Luk. 19 41.* Christ stood over *Jerusalem* and wept, *Oh* (saith hee) *that thou hadst known in this thy day the things that belong to thy peace, but now they are hidden from thine eyes ; now they are taken away because ye would not. They may have the Word, but shall finde no good in it. Oh that is the doom of all dooms, when the Lord curses his blessings, when the Lord gives a man up to the hardnesse of his own heart, and to the blindnesse of his owne eyes ! Who knowes but the Lord may speake to*  
some



some of us now, and that hee will never offer nor worke again? *Pro. 1. 27. They shall call and cry, but I will not answer them, saith the Lord.* Who knowes, but that this may bee thy lot? This may bee thy share. Is there any one whose soule stirres within him, and sayes, Oh the precious means of salvation that I have had! how kindly did the Lord come, and I had almost yeelded, and yet withstood the Lord! Is there any that hath been thus? I charge thee take heed lest the Lord set it down upon thy forehead, Well, grace hath been offered, and it hath been refused, it shall never be offered more; My Sabbaths they have had, but they profaned them; well, they shall never see Sabbath more. of all plagues

plagues, there is none like to this. O fearfull, that the Word should never work more; and *They shall cry, but I will not answer!* *Pro. 1. 24.* A man were better to be torn in pieces with wild hortes, then to hear that voice: *Wisdom* saith there, *I will laugh at your destruction.* When a man is in perplexity, and the Lord should see him, and laugh at him in his misery, and should say, This is he that heard the Word and opposed it, this is the man; come and behold him, O Angels, come and rejoyce at his destruction; this is he, let him be accursed; this is hee that despised all meanes, therefore send him downe quick into utter darknesse: then ye will know what it is to oppose grace. Time may come, that thou would-  
est

est pray, and thou mayest have no heart ; or if thou dost, the time may come when God will not hear thee. Oh, I withstood all means, and therefore with what heart can I doe any thing ! Oh that ye would but think on this ; thou mayst seek, and seek, and seek often, and that with tears, and yet mayst have the repulse. *Deut. 1. 41.*

The people of Israel began to murmur against the Lord, *Would to God wee had dyed in Egypt.* The Lord heard them, and made a solemne vow, that they should never enter into the land of Canaan. *Deut.*

*1. 45. Then they returned and wept, and prayed, but the Lord heard them not.* Therefore take heed how yee oppose grace and salvation : I beseech you, for the Lord Jesus Christ  
his



his sake think of it. How many offers of grace have wee had, and then have said, wee would labour that our hearts might bee enlarged towards God, and wee would be more holy? wee have had many Sabbaths, how little have wee profited by them? If God shut the Israelites out of Canaan for the refusing of one offer; feare God, I say, feare and stand agast. Seeing it is so, it is the part of wise men to take the offer of grace and salvation whilest it is offered to them.



## MISCELLANIES.

### I. The Prayer of Faith.

JAMES I. 6. *But let him aske in faith, nothing wavering; for he that doubteth is like a wave of the sea, driven with the winde and tossed. Let not that man think hee shall receive any thing from the Lord.*

**T**HE holy Apostle hath pressed the distressed & scattered Jewes to the practice of a marvellous heavenly and holy duty, but a marvellous hard one, and that  
P indeed

indeede which might seeme most unseasonable, considering the extreme pursuers that then pursued them beyond strength almost. The duty was this (as it is expressed in the words of the text) *Ver. 2. Brethren, count it all joy when you fall into many temptations.* Each word carries a weight, and a kinde of impossibility to a distressed spirit, and a perplexed heart. Hee sayes not, they should finde this by prooffe, and that it would appear in issue, that temptations would bring them forth pleasant fruits of righteousness through the blessing of the Lord; but hee bids them account it so before hand, when they felt nothing but vexation. Now this was not to bee done alone when they were assaulted



assaulted by troubles, but when they were oppressed with them too; not when they met with miseries, but when they fell into them : now, when hee falls into a pit that he is over head and eares in it; he falls into the snare, so that hee is intangled in it; and yet then he must count it joy : and further, not when they fall into some temptations, out of w<sup>ch</sup> there were some hope to get out with some speed : but when they fall into many, and yet more, to make the matter wonderfull, he wils them not alone to count it *some* joy, but *all* joy. When their miseries were so great that more could not be endured, yet there their joy must bee so great, that more could not be expressed. A duty wonderfull hard, and

wonderfull heavenly ! and therefore in verse 4. he adds marvellous sweet and pithie reasons to perswade to so heavenly a taske ; and they be taken from the incomparable profit that would come thereby : a man should be a gainer by all his losses, and a getter by all his extremities: The triall of their faith would bring forth patience, and let patience have her perfect worke, and then they shall be perfect, and intire, and want nothing. For they that have no want may have all joy, if any in the world may.

But because the feeble heart might here haply reply, How shall a poor sinner, who wants both wisdom and strength, bee skilfull to know how to carry himselfe in such extremities,

mities, or yet bee able to undergoe such pressures passing strength ? To this the Apostle answers in the 5. verse, *If any man want wisdom, let him aske it of God, who gives abundantly, and upbraids no man, and it shall be given him.* By wisdom is meant, not the grace of spirituall understanding in the generall ; but that speciall point of wisdom which might sute with the present occasion, and make a man cunning to carry the crosse. And the Apostle so propounds the direction, that it might answer and point to all the carnall pleas that a corrupt and distressed heart might cast in the way ; and therefore you shall observe each circumstance is worth observancie. If any of you bee bani-



shed and persecuted, not only such as are able Christians, of great graces, and large abilities, of glorious parts and performances, and therefore might hope to speed best ; no, if any the weakest, the feeblest, and the meanest. Oh, but I want a world of wisdom, so much that it's not like to finde a sufficient supply; a little will not serve the turn: Why, behold the Lord gives abundantly, richly ; if thou beest a beggar in knowledge, he hath riches of knowledge, and he can supply thee. Oh, but I have abused his mercy and help in this kinde, which he hath given mee, and therefore I feare hee will give mee no more: He will not upbraid the sinner for what hee did abuse ; (the text adds, *hee upbraids*

*braids no man* ) but will give him what he needs and asks. Oh, but what's that to mee, that God hath enough to bestow on whom he will, if hee will give none to mee ? Behold this also is answered ; for the words say, *If any man aske, it shall bee given him.* Now this may seem strange, and to be too good to be true to a distressed spirit , and a distrustfull soule ; Why, is it possible that God should give wisdom to mee, who am so ignorant ? succour and supply to mee, who am so weake and unbeleeving ? I cannot imagine it, I cannot think it, much lesse can I expect it at the hands of God: therefore the Apostle in the words rehearsed, gives us a caution to his former direction ; *Let him aske*

*in faith* : What a man askes, it shall be given him ; but take this with you, alwaies provided, hee aske in faith : otherwise, if a man doubt, he shall be disappointed of his hopes. So that the scope of the words are to teach us how to pray, that wee may bee sure to obtaine what wee pray for.

In the words two things are to be considered.

1. The duty required, *Pray in faith.*

2. The hinderance to be avoyded, which may let the duty ; *Nothing wavering* : and this wavering is further amplified by a double argument against it.

1. A distressed, distrustfull, staggering heart needs nothing to vexe & trouble it; because it wil be racked and tormented



mented in it selfe in restlesse disquiet : for such a man is like unto the sea waves, whirling now this way, tossing againe that way. Feares and hopes are the hangmen of the heart ; Hope sayes, It may bee, and Feare sayes, I suspect it will not be ; thus a man becomes like a wave.

2. This doubting doth debarre a man of that he should have. Let not that man think to have any thing at the hands of God. Thus the Apostle cuts off the soule from any expectation of good. Let not that man ; as though hee had said, Let none such plead any priviledge ; for neither shall be accepted that unbeleever, nor that party, nor any that staggers and wavers, doubting of the performance of

Gods promise. Againe, hee saith not thus, He shall not receive any great favour, but he shall receive nothing from the Lord. To put it past peradventure, hee adds peremptorily, Let not such a man cozen himselfe with vaine hopes and groundlesse expectations, that yet the Lord will pity and supply him. Hee affirmes expressly : Let him not think it; I would not have him so much as imagine such a matter, for it will never be.

We purpose only to trade in the maine dutie, which will be our taske at this present : so that the Doctrine will be,

*Doct.* Hee that purposes to prevaile in prayer, must bee sure to aske in faith.

For the sense of the Doctrine, it is here to be conceived,

ved, that it is presumed in the text, that a man hath faith, and hee that is to pray is supposed to bee a beleever : for how can he pray in faith that hath no faith ? But that is not all, nor sufficient to expresse the sense of the point, That he that prayes should bee a beleever ; but that hee should put forth the power and vertue of his faith in prayer ; Nay further, it is not alone here required, that hee should put forth the work of faith in generall touching the Covenant ; as, that God is reconciled to him : but, that hee should exercise the work of his faith touching that particular which he is to begge, and which hee now begs at the hands of God ; and this especially is to bee attended. For these two works are  
farre



farre differing one from another, and may be one without another. Each faithfull man doth beleieve the covenant of grace touching the pardon of his sinne, and the attainment of eternall life through Christ; and yet may stagger on the promise touching some particular which God hath promised, and hee stands in need of. Thus *Abraham* was ruled by God, *Gen. 12.* and cast himselfe upon the call, command, and promise of the Lord, departing from his kindred and fathers house, depending upon Gods direction and blessing in the land unto which hee would bring him, and where hee had engaged himselfe to blesse him; and yet he was not perswaded of that speciall branch of the Covenant,

nant, that he would give him a childe out of his loynes, which should bee an heire to him, (as the text plainly testifieth, *Gen. 15. 3.*) Now both these acts of faith are here required, and the last is principally intended : so that the full sense of the Doctrine seems to be this ; He that will speed in prayer, must put forth the vertue of faith, to beleeve in particular the obtaining of that he prayes for. *Jam. 5. 15.* *The prayer of faith shall save the sick.* He saith not, The prayer of a faithfull man ; but *the prayer of faith* : as though the Apostle had spoken thus, It's not the man so much that must pray, as faith in the man, that must frame and follow those petitions which we put up, if ever wee speed. *Mar.*

11. 33. *Whatsoever yee aske praying, beleeve you shal receive it*; that is, the very particular which you beg for, shall bee given you. For the clearing of the Point, we will enquire,

1. What it is to pray in faith.

2. The Reasons why hee that doth begge in faith shall receive.

To pray in faith, according to the sense of the Doctrine, implies 3. things.

1. Faith sees, and settles upon the fulnesse of the sufficiency, and the freeness of the riches of grace in Christ, which is able every way to supply it, and to satisfie abundantly all the necessities which can befall the soule: and this gives ground and encouragement unto faith, to go to God, because



because there is enough to be had, and therefore it's likely it shall speed of that it would have. Thus *Abraham, Rom. 4. 20.* Hee beleev'd that God who had promised, was able to give a childe, though his body were not able to beget one, being now dead: *Sarabs* wombe was not able to conceive one, being now barren : therefore he counted it bootlesse to consider of them ; but being fully assured that God was able, was encouraged to go to him, to rely upon him by faith: This al sufficiency gives footing or foote-hold to our faith.

2. As the riches of goodnesse encourageth faith for to pray, so in the second place, it closeth with the spirit in the promises, sets that on worke, and

and fetches vertue from thence whereby it may bee enabled for to pray : for it is not faith that of it self puts forth prayer by its owne power immediately ; but that that closeth w<sup>th</sup>, & sets the spirit of Christ in the promise on worke ; by the lively efficacie whereof, the heart comes to bee quickened on, and carried forth comfortably to this dutie. Hence the Apostle, *We know not what to aske as wee ought, but the Spirit helps our infirmities, and it makes request.* A man must not fetch his prayer from his parts, as will, memory, understanding or ability, but from the Spirit, who is the prayer-maker, *Jude 18.* praying in the holy Ghost.

3. Faith, by the riches of  
Gods

Gods grace being encouraged, and by the spirit enabled and set on worke to prayer, carries the heart unto God, and holds it with God untill it hath mercy: *I will not let thee go until thou blest me.* For,

Gen. 32.  
26.

1. Faith puts wings to a mans desires; or if you will, Faith closing with the Spirit, that puts fire to our petitions, lifts up our prayers, and causeth them to come in unto the Lord, and lay hold upon him. hope expects, and desire longs, and the will rests, and makes choyce of God, and then holds there, and so all lie at God dayly: that is the first.

2. It will not leave God untill it see his power and wisdom, faithfulness and mercy goe forth, to the accomplishment of that that hath



hath been desired ; faith followes the blow home, and rests not untill it see the wisdom of God contriving, and his faithfulness and power effecting the thing craved ; jogs the everlasting arme of Gods power, and providence, and mercy to worke forth good of such whose necessities are pitied ; jogs the everlasting displeasure, and just indignation of the Lord, and followes it home to the heads and hearts of the enemies of Christ, whose ruine is desired. Faith goes not to meanes first, but goes to God, that he may worke with meanes, without meanes, above meanes, against meanes. Faith will not neglect meanes, but faith goes to God to provide meanes, and to goe out with them, and to give a  
bles

bleffing to them. It befalleth a faithfull man in this cafe, as it doth fometimes a poore tenant oppreffed by the injury and cruelty of the fteward; he repaires to the Nobleman himfelfe, intreats fo much favour from him, that he would injoyne his fteward to deale equally and juftly with him: the honourable perfonage eafily grants fo equall a request, and therefore bids him tell his fteward, It is his minde, that he fhould deale fauourably with him: the poore man replies, Alas Sir, he will not paffe for my fpeech, nor refpect my words; I befeech you let mee have but two words in writing, or a token from you, and then I am perfwaded hee will not dare but do your command; and when  
that

that is obtained, hee knowes his desire will be effected: so faith gets a Letter under Gods hand; the Lord sends a token of his displeasure and indignation, a token of vengeance, and terrour, by the prayer of faith (as by a Post or Pursuivant) unto the hearts of the wicked, to chide *Laban* over night to calme the heart of cruell and fierce *Esau*; and then it's certaine all shall goe well.

Thus *Jacob* strove with God, and would not away from the promise before hee had it under Gods own hand, Thou hast said thou wilt deale well with thy servant, and I will not leave thee till thou sendest this message to the heart of *Esau*, that hee may know it is thy minde: at last  
the



the Lord granted, and then all the mischief was stopped. *Thou hast prevailed with God, and thou shalt prevaille with man.*

*Reason 1.* Unbelieve binds Gods hands, as it were, that he cannot give, and stops the current of Gods kindnesse, that he cannot convey that mercy wee beg and need : for as God hath decreed to give a blessing for any thing ; so hee hath appointed and decreed faith to bee the means to convey it.

If therefore we will not believe, we cannot expect what wee desire. God cannot give it because hee cannot deny himselfe, nor crosse his decree, nor alter the word, the oath that is gone out of his mouth ; for marke, *Hee could doe no great*

great thing because of their unbelieve.

*Reason 2.* Unbelieve intercepts the blessing upon the meanes, that those meanes which God hath appointed for our good, God neither goes out with them, nor workes by them; but the streame of providence is turned another way. *Asa* trusted to the *Physician*, therefore the phisick could not help him.

Conceive a streame able to carry and conveigh a Barge speedily to the haven, if this streame be stopped, or turned another way, it will not bee able to carry a Boat; because the strength of it runs into another channell: so 'tis with the streame of providence dammed up, and turned another way

way by distrust. *Mat. 14. 31.* when *Peter* was to walke upon the water, all the while he sank not, his faith was sure; but when a great wave came, then hee began to faile; the Lord cryes to him, *Oh thou of little faith!* (not why dost thou sink? but) *why dost thou doubt?* The word in the originall is, *why art thou divided?* part of his heart looked to God by faith, and so was supported; part looked to the waves, and feared the greatnesse of them, and so was carried downe the streame, as plucking himselfe from under the power and providence by which he should have beene supported.

ὡς τίς δι-  
σας.

*Reason 3.* Unbeliefe indis-  
poseth and unfitteth a man,  
and maketh him incapable of  
that



that mercy he begs, and God is willing to bestow. Look, as it is with a vessell, turne the back-side of it to the spout, and it will scatter all the water; but hold now the hollow side, and then it receives it: so it is with the soule, unbelieve is the back part of the heart, that spils all the mercy and goodnesse that God offers in the promise, and will not suffer the least refreshing thereof to come to the heart. *Jer. 17. 5. 6. Cursed bee the man that trusts to the arme of flesh, and departs from the living God, \* he shall be like a naked shrub, (for so the originall goes) and shall never see when good comes.*

\* והיה  
כערער

*Use 1.* The first Use is of terrour, to dash the comforts, and to daunt the hearts of all unbe-

unbeleeving sinners under the  
cope of heaven. They have  
no faith, they shall never, they  
can never have any thing at  
the hands of God for their  
good. His pains is to no pur-  
pose, his labour is lost, his  
prayers spilt like water on the  
ground, without any profit,  
whoever remains in the estate  
of unbeliefe: let him pray,  
God will never answer him;  
let him seek, God will never  
be found of him; let him want,  
and beg till his eyes sinke in  
his head, and his tongue faul-  
ter in his mouth, and his heart  
faile in him, let him not thinke  
hee shall ever get any good  
that hee begs at the hands of  
God: nay, the Lord cannot  
give it, unlesse he should deny  
his owne word, alter his de-  
cree, make a new covenant,

Q

new

new Scriptures, make a new way to bring a company of unbeleeving wretches to heaven : which God will never doe.

*Use 2.* Gods people may, by way of instruction, here see, what price they should set on faith, and what use they may have of it. Faith is not onely necessary for the attainment of eternall life and salvation, but is necessary also in the whole course of our lives. If you pray, faith must helpe you; if you seeke God, faith must guide you; if you fast, and purpose to speede, carry faith with you. You have not more neede and use of your breathing, then of your beleeving, in a Christian course.

*Use 3.* Hence the poore  
servants



servants of the Lord may take comfort to themselves, and cheare up their hearts in the midst of all wants that might discourage, in the midst of all miseries that doe any way annoy them. Let them but pray in faith, and they are sure to obtaine what they pray for: for all those wants of theirs are sure to bee supplied; all their miseries are sure to bee removed. Goe your way, and be comforted, you blessed spirits; You complaine, your mindes are blinde, your abilities poore, your corruptions great, your hearts straight, your desires weake; be it so, yet if your desires be of faith, God will grant them; if your prayers be of faith, God will hear them, and accept them.

*ob.* Oh, but my wants are  
Q<sub>2</sub> many,

many, my necessities great, and need a great deale of mercy to pardon such sins where of I am guilty. I lack a world of wisdom to direct mee in such straights into which I am cast, and yet, wretch that I am, I am unworthy of what I aske, and have abused all that I have received.

*Ans.* Bee it granted: yet what ever you bee, what ever you lack, it skils not; be your person never so unworthy, or your wants never so many, aske but in faith, God cannot but give it. Such a man cannot but obtaine what he seeks, and therefore may therein be comforted, because he is sure to bee satisfied abundantly, and never bee upbrayded in what he shall receive.

*Use 4.* Lastly, Wee have  
here

here a ground of encouragement for to call in faith, and to be confident to speed, and to gaine audience whenever wee call; and indeede, who would not beg, when he shall bee certaine to speede? Have but faith in prayer, and have whatever ye will at the hands of God; in nothing doubt, and in nothing miscarry.

*Quest.* But how may wee fence our hearts, and help our selves against this wavering, which (we see) hath been the bane of our hearts, and the overthrow of our prayers?

*Ans.* Wee must be warie and watchfull; for which, observe two Rules.

1. We must be marvellous fearfull that we enter not into termes of contention with the truth, and set up falsehoods by  
Q 3 cavel-



cavellings, & disputings against the promise; as when we grow willing to deceive our selves, and to invent subtile pleas, how wee may object against the promise, and defeat it of the proper powerfull work it would have upon our hearts, and deprive our selves of the comfort we might have thereby. It's said, *Acts 11.2. They of the circumcision \* contended with him*; it is the same word that is used for \* *wavering* in the text, when we (by armies of carnall reasonings and cursed cavellings against the truth of the promise, set up a company of surmises and jealousies in our soules, to keep off, and to stop the entrance of the promise into our hearts,) are apt to say, as *Nicodemus* did unto our Saviour, *How can these*

διεπρίνοντο.

διακρινόμενος

Joh. 3.9.

*these things be ? and with Sarah, who laughed and said, Can Sarah have children in her old age ?*

Gen. 18.  
13.

2. A man is said to waver when hee questions the promise, though hee doe not dispute against it. This we must be as wary of as of the other.

*Act. 10. 39.* when the Lord had directed *Peter* in the vision, that hee should not count the Gentiles uncleane, he professes he came without gaine-saying; for when the Lord hath promised, and the Word hath spoken, wee ought not once to question it, but conclude undeniably, that it wil be. *Pf. 23.*

*Doubtlesse, mercy and truth shall follow mee all the dayes of my life. Isa. 39.* He hath said hee will doe it, and not one jot, nor one tittle of his Word shall

*faile* ; which may bee a good ground to keepe our faith from failing, and our prayers from wavering.

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II. *A preparative to the Lords Supper.*

**C**Oncerning the preparation to the Sacrament, three things are considerable.

1. How wee may know whether we have a title to the Sacrament, yea, or no.

2. How to bee prepared for it.

3. Thirdly how to reape and receive the benefit of it, being so prepared.

For the first, Whether we have a title to the Sacrament, or no, we will discover it two waies.

1. We



1. Wee will shew what doth interest the soul thereto.

2. What doth not hinder; and consequently, what also doth hinder the soule from comming.

Inverting the order : First then, What doth not hinder? I answer briefly and punctually, thus.

*Rule 1.* First, the want of the sense and feeling, either of Gods favour towards us, or of the present apprehension, to our owne sense, of Gods grace in us, doth not hinder. I say, that the want of the sense and feeling, either of Gods favour to the soule, or of the worke of grace in the soule, doth not hinder a man.

The ground of it is this ; If hee that hath great interest in Gods love, may yet notwith-

standing not be assured of it in his owne sense ; if he that hath a great work of grace, may yet not be able to apprehend that worke that God gives ; nay, if a man that walkes exactly before God, cannot see the power of grace, that helps him so to do ; it is certain, this cannot hinder him from the right of comming to the Sacrament ; But the former may be, *ergo*, &c. The Rule is undeniable.

*Rule 2.* This is no hindrance from comming to the Sacrament, that a man findes a deadish heart within him in the performance of service ; that a man findes a body of death oppressing of him, and lying upon him when hee comes to this duty : And the reason is this ; because the soule,

soule,(sometimes) when it is most pestered, and the heart most deaded and clogged, is then truly in the estate of grace, and also walkes most humbly before God, and labours to depend upon, and seek much more for his mercie, and to strive most sincerely against its corruptions: all which argue, that a man is deeply interessed in Gods love, and hath an interest, in a great measure, to the Lord Christ and his Covenant, and so consequently to the Sacrament. I dare say this, That the worst services of a Christian man to his owne sense and apprehension, finde most acceptance with God. The poorest duties, for the performance outwardly, are sometimes most perfect; Why?



Why? Because then the heart is most abased in it selfe, and then it sees most neede of Christ, and then also doth it crave succour and reliefe from Christ therein. In a word, as enlargements of heart, and great freedome, and forwardnesse, and sufficiencie many times unto duty, is accompanied often with most falsenesse, at least wise with most pride and haughtinesse of heart; so deadnesse, wearinesse, untowardnesse, inability, is many times accompanied with most humility, with most brokennesse, with most basenesse, with most going out of himselfe unto Christ, and with most sincerity in approving the heart unto Christ.

*Rule 3.* The third Rule is this: Former unpreparednesse  
unto

unto Gods service, and haply sometimes (to a mans owne sense) unprofitablenesse under the Sacrament, in the receiving thereof, is not, should not bee any sufficient hindrance to any faithfull soule to come yet freely hereunto : for it skils not what a man hath beene formerly, nor what his failings have been in former times at the duty, if now those be amended, and hee be humbled for them, & strive against them, yea, and for the present doth addresse himselfe unto this duty. There cannot but be many failings in each mans performances ; what then ? if this sinne might hinder, then other sins might hinder also : but no sin may hinder a man from comming to Christ ; for it is a great sin not to beleeve  
in

in the Lord, yet a mans former unbeliefe, as it must not keepe him from comming to Christ; no more may it hinder him from comming to the Sacrament of the body & bloud of Christ. Besides, shall unprofitablenesse and unpreparednesse before, hinder, because it is a sinne ? that should rather make us take heed that we doe not commit a sinne in not comming to the Sacrament when we should ; for if unpreparednesse and unprofitableness hinders because it is a sin, then not comming when wee should come, hinders because it argues a sinner.

*Quest.* How shall I know whether I have the worke of grace ; and so consequently title to , or interest in the Sacrament?

*Ans.*



*Answ.* The first evidence is taken out of 1 *Joh.* 5. 18. *He that is borne of God keeps himselfe that the wicked one touches him not.* We may discover the truth of grace by the worke of grace: this is one, That a gracious heart keepes himselfe so, that the wicked one doth not touch him. So that where there is true grace, there is power against all corruption: and the soule that is truely wrought upon by Christ, is enabled by the spirit of the Lord Jesus to master any distemper.

*Quest.* Why, but (a man might here say) would you have a man so perfect, or shall his grace bee so pure and holy, that corruption should not be in him, nor lodge in his soule?

*Answ.*

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*Ans.* I answer, The text doth not say so : the text saith this ; *The cvill one toucheth him not* : that is, closeth not with him, fasteneth not upon him, doth not domineere over him : this is to keepe a man untouched.

*Quest.* But how shall a man know that hee is only oppressed and foiled by corruption, and that yet he is not touched with it ?

*Ans.* That may be perceived on this manner.

I. When the soule cannot master corruption as it would, and overcome the unruly distempers thereof, yet it will stand in the defence of Jesus Christ, and will not plead for a base corruption : he will not say, Oh, it is my infirmity, it is my nature, alas, I cannot amend.

amend it, &c. but a gracious heart will come to this; hee sees his sinne, and observes his distemper and corruption; and the heart saith, The Law is holy and good, the reproofe is good, the admonition is good, the duty good; yea, the soule will freely say, I have the vilest heart under heaven; but the Law is a blessed Law.

2. When the soule observes, and hates, and loathes, and discovers, and pursues all manner of traiterous devices and rebellious dispositions in others against the Lord Jesus Christ. It is certaine hee did never hate sinne in himselfe, that joynes or sides with sinne in another mans heart and life.

3. Observe what authority, or what value, or what excellency



lency the Word hath in the account of the soule: namely, Is thy soul under the supreme government, and soveraigne royalty and authority of the truth? if it bee, then it is a gracious soule. It is one thing for a man to have sufficiencie to the discharge of a dutie with strength and promptnesse, and another thing to be under the authority of the truth, and to submit himselfe to the government of that good Word. There is a passage that sometimes hath been much in my thoughts, in *Psal.* 119.29. *Take from me the way of lying, and grant me thy Law.* Sin is a way of lying; not only a *step* of lying, but a *way* of lying; the whole guise & cariage of it is deceitful: now when he saith, *take away the way of lying,*  
his

his meaning is, I cannot master it my self, but good Lord take it away: And the text addeth, *grant me thy Law*: as who should say, It is the greatest blessing the soul desireth to enjoy in this life. For when the soul is cōtent that God should pluck away every corruption from him, even the dearest, it is a signe of grace.

*Qu.* But the question here growes further, namely, how a man shall understand whether hee be content that God should take from him the way of lying, and to part with every beloved corruption?

*Ans.* You shall observe this in two or three passages.

I Do thus; observe either what speciall sinne you have in your soule, and what the darling, and the secret distemper

per of the heart is.

2. Or if not that, then observe what a man is in his calling: there be some particular corruptions that fall out upon a man when hee comes to his particular place; for sometimes when the sin of a mans nature and constitution hath failed, yet the sinne of his calling hath overthrown him, and also discovered him to be false.

3. And thirdly, observe what it is in the world, or in any outward contentment, a man puts the highest price and the greatest esteeme upon: as thus, One man he esteemes wealth, & is not able to endure poverty; and another man esteemes his credit, and he cannot abide to suffer shame; another man the glory of his parts,



parts, that hee would have a sufficiency above another, &c. Now ( I say ) if yee will trie whether the soule be content that God should take away the sinfulness of the heart, try it thus,

1. By finding out if the soule bee in good earnest content that the Lord should discover all these courses, and whatever sinne is in them, and should shame him for them.

2. If the Lord should take away all these, and the Word take place, and pull away all these distempers, and then the soule findes a restlesnesse untill the Lord pluck them away from him.

3. Whether the soule is willing, and strives much, and contends sadly that it may be content that the Lord should take

take all that outward excellency from him, that is so much prized by him: If hee prize wealth, to bee content that God should make him a begger; if he prize his credit, content that God should cover him with shame; if hee prize his parts and gifts, content that God should make him lye in the dust. Whatever the soul is not content to part withall (if it be a temporall thing) that is a way of lying, and he loves it imoderately. Oh where is that man that can beare contempt, that can beare poverty, and is willing to be left under the table, and to bee made base in the eyes of the world! Hee that would hold any thing that he is not content the Word should take away, it is certaine,

taine, that that is the king, and the master, and the commander of the heart.

Now the text adds, *And grant mee thy Law*. Whether the heart have this frame, is discovered in these three particulars.

1. The heart puts the highest price upon the Word, and the graces of God therein working, and conveighed thereby: as namely thus, The soule that is addicted to covetousnesse, cries, Grant mee liberality, Lord; the soule that is addicted to pride, prayes, Grant me humility: he puts a higher price upon that which is contrary to his sinne, then ever his sinne was sweete to him.

2. Hee lookes for, and is willing also to entertaine the autho-



authority of the Word to order him, and to carry him out to this way and worke.

Thirdly and lastly he finds a full sufficiency and contentednesse herein. *Grant mee thy Law*; I desire no more: Now by this time a man is fully under the authority of the Word: though I cannot doe what I would, my corruptions being strong, my temptations boysterous, yet *take from mee the way of lying*: Whether it be my beloved sinne, or sinne of my calling, or the outward comforts of those things I prize, I am content it should be taken away. And when it saith, *Grant me thy Law*, 1. It most prizeth it. 2. It most yeelds unto it. 3. It is satisfied therein. By this time (I say) it appeares, a man hath  
a title

a title unto the Lord Christ.

Touching the fitting of our selves for the Sacrament, two things are a little to be attended. 1. The necessity of our comming : The second is the manner how to prepare our hearts when wee doe come, that we may come fitted, and (as we are necessarily injoynd) prepared to this Table of the Lord.

For the first, severall questions are to bee propounded and answered, and then the point will be cleared.

*Quest. 1.* Is it left unto a mans liberty to come, or not to come unto the Sacrament ?

*Ans.* It is not a point of indifferency, it is a point of necessity, which the Lord layeth upon us as a duty, which God expecteth from us, if

R

God

God affords occasion with conveniency; it is a sinne in us to doe the contrary: I say, If God afford occasion with conveniency, nothing should detain us from cōming; yet some straight may haply lie upon a man, that it were neither requisite nor reasonable for him then to presse in to that duty. As,

1. Were it so that a man could not receive the Sacrament unlesse he should crosse some comfortable assurance of Gods favour towards him in the committing of some sin; as to receive it by halfe, as the Papists do; then he were not bound, nay, hee ought not to receive it; it is not a point of conveniency; for no man must *doe evill that good may come thereof*: it is their fault who



who pollute the holy ordinance in aberring from Christs institution, it is not my fault not to receive.

2. The second case of inconveniencie is, when a man shall occasionally presse into a place, and not bee acquainted with the Congregation; or give offence unto it, because he belongs not unto that Congregation: in this case the Lord affords him liberty to depart; the reason is, because it is a wrong done, seeing hee cannot come unto Gods ordinance without being troublesome unto the people where he is, which God (who is the God of order) allowes not, nor requires.

3. If the Sacrament bee so ordered, and so given and celebrated, as the occasion of

the times carry, that haply it is done three or foure times in the weeke, by reason of the multitude of the Congregation, (as now on Easter day, Easter munday, and Easter tuesday, and the like) I take it, a man is not bound here at all times to come particularly to the Sacrament: and the reason is this; because God requires that I should come alwaies to a Congregation, when, according to the order of the Church, it is appointed or celebrated for all; but here it is celebrated at severall times for severall persons, by reason of the greatnesse of the Congregation: And now these cautions premised, it is a sin for a man not to take all the occasions, in the place where hee lives, to partake of Gods ordinance

dinance that hee hath appointed for his good.

Now the grounds of the Point are these.

1. Our own necessity might justly require this : our sinnes many; wee want strength and power against them : our abilities small ; weakenesse of grace great, and therefore we had need of all the helps that may encourage us, of all the means that might strengthen us, of all Gods ordinances that might carry us on with more chearfulnesse, and comfort, and sufficiency in a Christian course.

2. Look wee here to the mercy of God, and the richnesse of Gods goodnesse, and the bounty and the large provision that God makes for us: hee also requires our care and



christian attendance unto the enjoyment of the meanes for our good ; the Lord is the Master of the Feast, it is his mercy to provide these means, and his free grace to give us liberty to enjoy them : then to turn our back unto these ordinances, is to cast his kinde-nesse into the kennell ; it is an high dishonour to God, and an high contempt unto his ordinances.

*Quest. 2.* But what if a man bee not prepared for the Sacrament? is hee then bound to come?

*Ans.* No, he ought not to come unto the Supper of the Lord ; but this hee must know, His sin is desperate, his offence is hainous and high, that he is thus unworthy, and sinfull, and unprepared for to come ;

come; and therefore he must not rest here in this estate, but take it as a marvellous hainous and miserable condition, wherein hee must never give himselfe rest untill he get out thereof. There is such a peevishnes of distemper in a mans spirit, & such an idleness in his nature, that, because he cannot have and do what he would; therefore he will neither have nor doe what he should; and because his heart is not humbled, and the like, therefore he will be content to continue in his corruptions, and keepe his sinne, and cast Gods kindnesse behind him; for, in effect, he saith, he will not doe what hee should, unlesse the Lord will doe for him what he list. A gaine, there is also an idle distemper in the heart, when

R 4      a man

a man thinks thus, If I should come to the Sacrament, I must walke thus strictly and exactly, and I must part with my corruption ; and that is the reason we will not receive the Sacrament.

*Quest. 3.* But you will say, What great sinne is there in this, that a man should abstain from comming to the Sacrament ? wherein appeares it ?

*Answer.* It appeares in this ; in that the soule loveth his sinne, and harboureth his corruption more tenderly, and imbraceth it more neerly, and prizeth it more highly then he doth the bloud of Christ, or the mercy and favour of God in Christ : this every man (that will not prepare for the Sacrament, nor come to the Sacrament) shewes by his practice,



practice, and proclaims in the course of his life.

The second thing to be handled was, After what manner, or how he should be prepared.

There be two things here considerable.

1. How a man should be prepared for the Sacrament.

2. How he may partake of the benefit and fruit of the Sacrament.

For the former, that a man may be prepared for the Sacrament, two things are required.

1. He must have these graces, Faith, Repentance, Knowledge and Love ; for without these no man can receive good from the Sacrament.

*Ob.* But here may some object and say, If a man cannot

R 5      finde

find or feel that he hath grace, must he therefore abstaine?

*Ans.* A mans sense and feeling, and the judgement that he passeth upon himselfe out of his weaknesse, is no rule to go by in this case. The reason is, because many times the best Saints are most suspicious, and hee that hath most grace in temptation, hath least sense and feeling of his grace.

*Qu.* Why, how then? what course must hee take, and by what rule must he be judged?

*An.* He must openly, nakedly, plainly, and to the full lay open his estate unto some faithfull, judicious, and holy-hearted Minister; and if upon sincere relation of his estate, the Minister, out of the Word, shall answer all the objections that he can make against himselfe,

selfe, and is able to give, out of his owne relation, arguments to convince him, then is hee bound to submit unto the Word, and to addresse himselfe unto the partaking of the Sacrament.

2. For preparation to the Sacrament, it is not enough for a man to have these graces, but he must renew them, and put fresh colours upon all those spirituall abilities that God hath bestowed upon him : hee must not only have faith, repentance, knowledge and love, but hee must renew all these. For the renewing of repentance, observe this: Look what sin thy soule hath overloved, look what staines and blots thy heart hath taken since thou hast received the Sacrament, and get thy heart  
more



more loosened from every sin then ever it was before the committing of it, and never leave it untill it bee come to a right set and frame, and as ready to entertaine the grace that is in Christ, and to submit thereto, as formerly thou hast been, nay, more then ever thou wast before. Also, renew thy faith thus: Looke what doubtings and staggerings thou hast had since the last Sacrament, how thy faith hath been weakned and clouded, and renew this grace afresh: and to this purpose remember this rule; See a greater insufficiencie in thy selfe then ever thou didst formerly, and come with greater boldnesse, and confidently expect more mercy and favour from the Lord by his ordinances  
then

then ever thou didst before. And so likewise for renewing of thy love, observe this rule: See a greater need of the Sacrament then formerly thou hast done; and then see a greater strength & assistance to be received from the Sacrament every day more and more.

Now for the second thing, which is the way to partake of the good of the Sacrament: that is done these waies.

1. You must rightly inform your selves of what you must expect from, and what you may have in the Sacrament; what you come for, and what is there to be gotten: All spiritual good that your hearts can desire is to be had here: The soul can want nothing, can desire nothing; God hath promised nothing, can bestow nothing,

thing, but it is here to be received. The ground is this, because Christ is there, and all his merits; and he that hath the Sonne hath life, and in him, all things : In a word, all that the sinner can desire, as, the pardon of what is amisse in him, power for the subduing of all corruptions for him, and the quickning of his heart to the well-pleasing of God, are all conveighed and communicated to the soule by the Sacrament, and to bee received therein.

2. You must understand how this is communicated to the soule in the Sacrament.

*Quest.* How is pardon and power conveighed unto mee by the Sacrament ?

*Ans.* I answer ; This comes from a right discerning of the  
body



body and bloud of Christ :  
when I can see beyond the  
outward elements, and see the  
spirit of Christ undoubtedly  
communicating the spirituall  
good, as I see the outward ele-  
ments communicating the  
temporall good; when I can  
see something beyond bread,  
and something beyond wine,  
and something beyond brea-  
king, something beyond pou-  
ring out, something beyond  
taking, and see as certainly the  
Spirit of God communicating  
the spirituall comfort unto my  
soule, as the outward elements  
would do to my body : in this  
case the Spirit of God doth as  
certainly communicate assu-  
rance of Gods favour, & pow-  
er against corruption, and to  
walke with God, as the bread  
doth food to my stomack, and  
the

the wine sweetnesse to my taste and refreshment to my nature : I say , the Spirit of the Lord doth as undoubtedly give Christ and his merits , the fruit and benefit of them in the forgivenesse of sin, and strength against corruption, as drynesse goes with the bread, and moysture with the wine.

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III. *The Character of a sound Christian, in seventeen markes.*

*Mark I.* **I**F thou canst mourn daily for thy owne corruptions and failings committed, yet so as to bee thankful for the grace received. *Rom. 7. 24. Oh wretched man that I am, who shall deliver me from the body of this death?*

*Ver.*

*Ver. 25. I thank God through  
Jesus Christ our Lord, &c. So  
then with the minde I my selfe  
serve the law of God, but with  
the flesh the law of sinne.*

*Mar. II. If thou art grieved  
for the sinnes of the times, and  
places where thou livest. E-  
zek. 9. 4. And the Lord said  
unto him, goe through the midst  
of the Citie, through the midst  
of Jerusalem, and set a marke  
upon the foreheads of the men  
that sigh, and that cry for all  
the abominations that bee done  
in the midst thereof.*

*Psalme. 119. 136. Rivers of  
water runne downe mine eyes  
because men keep not thy Law.*

*2 Pet. 2. 8. For that righte-  
ous man dwelling among them,  
in seeing and hearing, vexed  
his righteous soule from day to  
day,*



day, with their unlawfull deeds.

*Mar. I I I.* If when thou mournest for the finnes of the times, thou take heed that thou art not infected with them, *Phil. 2. 15.* That yee may bee blamelesse and harmelesse, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom yee shine as lights in the world. *Act. 20. 40.* And with many other words did hee testifie and exhort, saying, Save your selves from this untoward generation. *Jam. 1. 27.* Pure religion, and undefiled before God, and the Father is this, to visit the fatherlesse and widow in their affliction, and to keep himselfe unspotted from the world. *I Pet. 4. 4.* Wherein they think it strange that you run not with them to the

*same excessse of riot, speaking e-  
vill of you.*

*Mar. IV. If thou endeavou-  
rest to get victory over thy  
corruptions, & art daily more  
circumspect over thy waies,  
and more fearfull to fall in  
time to come; 1 Cor. 9 27. But  
I keep under my body, and bring  
it into subjection, lest that by any  
means when I have preached to  
others, I my self should be a cast-  
away. Psal. 39. 1. I said I will  
take heed to my waies, that I sin  
not with my tongue. I will keep  
my mouth with a bridle while  
the wicked are before me. Job  
40. 5 Once have I spoken, but I  
will not answer thee, yea twice,  
but I will proceede no further.  
Phil. 2. 12. Wherefore, my belo-  
ved, as ye have alwaies obeyed,  
not as in my presence only, but  
now*

now much more in mine absence,  
worke out your owne salvation  
with fear and trembling. Pro.  
28. 14. Happy is the man that  
feareth alway.

Mar. V. If thou canst chide  
thy owne heart for the cold-  
nesse and dulness of it to good  
duties, and use all holy means  
for quickning it up afterward.  
Pſ. 43. 5. Why art thou cast down,  
O my soul! and why art thou dis-  
quicted within me! hope in God,  
for I shall yet praise him, who is  
the health of my countenance, &  
my God. Pſ. 57. 8. Awake my  
glory, awake psaltery and harp,  
I myself will awake early Isa.  
64. 7. And there is none that  
calleth on thy name that stirreth  
up themselves to take hold of  
thee. Judg. 5. 12. Awake, a-  
wake Deborah, awake, awake,  
utter



utter a song : arise Barak, and lead thy captivity captive thou son of Abinoam.

Mar. VI. If thou canst be patient under afflictions, and better for afflictions. Heb. 12. 5. And yee have forgotten the exhortation, which speaks unto you as unto children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. Heb. 12. 11. Now no chastening for the present seemeth to be joyous but grievous, nevertheless afterward it yeeldeth the peaceable fruit of righteousness unto them that are exercised thereby. Ps. 119. 67. Before I was afflicted I went astray, but now I have kept thy words. Jer. 5. 3. O Lord, are not thine eyes upon the truth ! thou hast stricken them, but they have not grieved, thou hast consumed

consumed them, but they have refused to receive correction, they have made their faces harder then a rock, they have refused to returne.

Mar. VII. If thy conversation bee in heaven, that is, if thy thoughts, and the course of thy life be heaven-wards. Phil. 3. 20. For our conversation is in heaven, from whence also we looke for the Saviour, the Lord Jesus Christ. Col. 3. 2. Set your affections on things above, not on things on the earth. Heb. 11. 15. And truly, if they had been mindefull of that countrey from whence they came out, they might have had opportunity to have returned.

Mar. VIII. If thou delight to speak with God in thy prayers, and that God should speak to

to thee in his Word. *Rom. 8. 26.* Likewise also the Spirit helpeth our infirmities : for wee know not what wee should pray for as we ought, but the Spirit it self maketh intercession for us with groanings which cannot be uttered. *Joh. 8. 47.* He that is of God heareth Gods words : ye therefore hear them not, because ye are not of God.

*Mar. IX.* If thou art as well content to submit thy heart and life to Gods Word in all things, even when it crosses thee in thy profits and pleasures, as thou art content to come and hear it. *Isa 2. 3.* And many people shall goe and say, Come ye, and let us goe up to the mountaine of the Lord, to the house of the God of Jacob, and he will teach us of his waies, and  
wee



*we will walk in his paths. Ezek. 33.32. And lo, thou art to them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument, for they heare thy words, but they doe them not.*

*Mar. X. If thou canst relie constantly by faith on the promises of God in Christ, when thou art in any straight or temptation, as wel for thy present provision and preservation in this life, as for thy salvation in the life to come, abstaining from the use of any unlawfull or unwarrantable practices. Gen. 22.8. And Abraham said, My son, God will provide himselfe a Lambe for a burnt offering; so they went both of them together. Exod. 14.13. And Moses said unto the people*

ple, Feare ye not, stand still and see the salvation of the Lord, what he will shew to you to day: for the Egyptians whom ye have seen to day, yee shall see them againe no more for ever.

Mar. XI. If thou canst find in thy heart, that thou dost love God sincerely; although thou couldst never love him, but that hee loved thee first.

Joh. 21. 17. And hee said unto him the third time, Simon son of Jonas, lovest thou mee? Peter was grieved because hee said unto him the third time, Lovest thou me? And hee said unto him, Lord, thou knowest all things, thou knowest that I love thee. 1 Joh. 4. 19. Wee love him because hee first loved us.

Rom. 5. 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by  
S the

*the holy Ghost, which is given unto us.*

*Mar. XII. If thou canst heartily love good Christians, and others that have helped thee on to heaven; and on the contrarie doest hate and avoid wicked and dissolute men, but most of all such as withdraw others from the faith, or by scandalous lives have caused the faith to bee blasphemed and evill spoken of. I Job 3.14. Wee know wee have passed from death to life, because wee love the brethren. Mat. 10.41. He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward; and hee that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mans reward. Rom. 16.4.*



16.4. Who for my life laid down  
their own necks, unto whom not  
only I give thanks, but also all  
the Churches of the Gentiles.

Gal. 4. 14. And my temptation,  
which was in my flesh, you despi-  
sed not, nor rejected, but recei-  
ved me as an Angel of God, e-  
ven as Christ Jesus. Ps. 15. 4.

In whose eyes a vile person is  
contemned, but hee honoureth  
them that fear the Lord. 1 Tim.

3. 3. Without naturall affection,  
truce-breakers, false accusers,  
incontinent, fierce, despisers of  
those that are good.

Mar. XIII. The fight be-  
tween the flesh and the spirit.

Rom. 7. 23. But I see another  
law in my members warring a-  
gainst the law of my minde, and  
bringing mee into captivity to  
the law of sinne, which is in my

members. Gal. 5. 17. For the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other, so that you cannot doe the things you would.

Mar. XIV. If wee long for the appearing of Christ. Revel. 22. 20. He which testifies these things, saith, Surely I come quickly. Amen, even so come Lord Jesus. 2 Tim. 4. 8. Henceforth there is laid up for mee a crowne of righteousness, which the Lord, the righteous Judge shall give mee at that day; and not to mee onely, but unto them also that love his appearing.

Mar. XV. If thou makest conscience of secret sinnes which none eye sees; as, a hard heart, a secure & proud heart:  
if

if thou lookest not so much to the matter of good duties, as to the manner, if they bee done in truth and sincerity; also if thou dost apply both the promises and the threatenings to thee in the Word of God, and lovest and admirest grace more in others then in thy selfe, and hatest sin in all, but most in thy selfe.

Thou mayest take comfort from these, if thou canst doe them in a holy manner; namely,

1. With uprightnesse of heart.

2. With continuance.

3. With daily growth in the practice of them.

And to this end two things must be practised.

1. Use often to examine, and try, and search thy heart,



heart, and all thy actions.

2. Take an often account of thy life, concerning thy progresse in the course of godlinesse: for want of this examination, many live and die hypocrites, and know it not, but suppose their case is good.

*1 Cbro. 29. 17. I know also my God, that thou tryest the heart, and hast pleasure in uprightnesse: as for me, in the uprightnesse of mine heart I have offered all these things. 1 Job. 3. 18.*

*My little children, let us not love in word, neither in tongue, but in deed and in truth. Rev.*

*2 19. I know thy workes, and charity, and service, and faith, and thy patience, and thy works, and the last bee more then the first. 2 Tim. 3. 7. Ever lear-*

*ning, and never able to come to the knowledge of the truth.*

*Psal.*

*Psal. 119. 59. I thought on my wayes, and turned my feet unto thy testimonies. 1 Tim. 4. 15. Meditate upon these things, give thy selfe wholly to them, that thy profiting may appeare to all. Gal. 1. 14. And profited in the Jewes religion above many my equals in mine owne nation, being more exceedingly zealous of the traditions of my Fathers. Heb. 5. 12. For when for the time yee ought to be teachers, yee have need that one teach you againe which bee the first principles of the oracles of God, and are become such as have need of milke, and not of strong meat.*

*Mar. XVI. If thou dost desire to keepe no corruption; or if thy endeavours bee constant in the use of all means*

meanes against every corruption.

*Mar. XVII.* If thou desirest Christ for his holinesse sake; which if thou dost, then thou wilt take all that comes with holinesse, whether it be shame, or disgrace, or persecution. &c.

FINIS.



